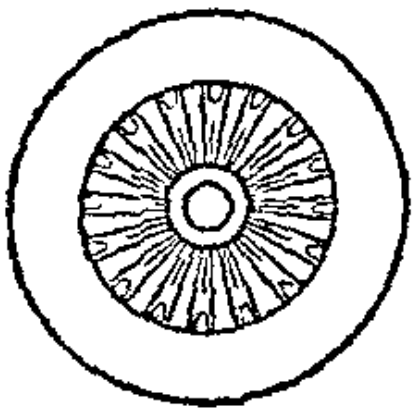
PEARLS OF TRUTH

GATHERED
BY
AN UNKNOWN SERVANT



"Good when He gives, Supremely good
Nor less when He denies
Afflictions, from His sovereign hand,
Are blessings in disguise"



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FOREWORD.



In the beginning was the WORD, and the WORD was with GOD and the WORD was GOD. St. John. I—1.

In the beginning there existed God, the Source of Light. He was the One Lord of all created beings. He upholds this earth and the heavens. He it is to Whom we shall offer our prayers. Rig Veda X-121—1.

A gentle voice is born in you. Listen in peace. It speaks out: "I am Om! Om! I am what you are. I am the Truth. Follow me." This is the voice of the Inner Spirit, the real you, the Divine embodied in the human. That Inner voice is the unique law of life. OM is the refrain of that inner voice. It is from this mystic Om and with this musique of the Inner being that the Vedas begin. Om, Om, Om.

Then said another (pot)—"Surely not in vain

"My Substance from the common Earth was ta'en,

"That He who subtly wrought me into Shape

"Should stamp me back to common Earth again."

"Kuza Nama."—Omar-Khayyam.

"He prayeth well who loveth well
Both man and bird and beast."

and:—

"He prayeth best who loveth best
All creatures great and small."

"Ancient Mariner"—Coleridge.

PREFACE

'Ask of the sick, the mourners, ask of him
Who tottereth on his staff, lone and forlorn,
Liketh thee life?'—these say the babe is wise
That weepeth, being born.

Light of Asia.

Truth stands carved on the rocks of Time and remains unobliterated through all ages. And yet it has to be retold from generation to generation to keep man reminded of his celestial descent and divine affinity, and help him live in tune with the Infinite. This is my only justification for coming out with this publication, which, I do hope, my gentle reader will not consider as one too many in the line.

There is an upsurge in the life of every man which, taken at the right moment, wafts him on to a realisation of the purpose of life. And I was no exception to this common experience. At the height of some power I saw the spectre of frailty staring me in the face. On the pinnacle of earthly paradise I perceived an unfathomable abyss of dark desolation gaping at my feet. In the midst of plenty I felt a choke in my throat—an aching void. And life on the whole appeared to me a vanity fair set up in a nauseating surfeit of satiating Hedonism.

The aching void, however, soon showed signs of getting filled with spiritual grace as I went on read-

ing unendingly. The inspiring Puranas, The inimitable Upanishads, The celestial song—The Baghavad Gita, The Buddha Jatakas, The Rubaiyat of Omar Khayyam, The Meditations of Marcus Aurelius, and the works of James Allen and Thomas A Kempis, came in the wide range of thought-provoking literature which I covered in my quest of Truth. And, as I peregrinated through these woods of God-realization I picked up and laid by some utterances of every great world-teacher that steadied my spirit and unfolded to me the meaning of life. I am now presenting my gleanings to the world in this publication as "Pearls of Truth".

I would feign have strung these pearls into a beautiful necklace. But the matchless grace of every utterance baffled me in my attempt to pick and choose and give a setting. I am therefore presenting them as they came in my way, as Truth has to be adored in its unadorned glory.

I have chosen to remain anonymous for the simple reason that I intend this publication only for private circulation among my personal friends.

If through this publication I am able to kindle the divine spark that lies dormant in the heart of every man and fan it into a flame bright enough to guide his feet in his wanderings in the search of Truth, I shall have achieved my object and fulfilled the purpose of my life.

It would be an act of unkindness if I fail to express my gratitude to the Publisher Sri M. R.

Appadurai. He has taken personal interest in this publication.

Anon.

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits
and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Light of Asia.

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JESUS AND GANDHI.

When I think of Rolland, I think of Tolstoi. When I think of Lenin, I think of Napoleon. But when I think of Gandhi, I think of Jesus Christ.

The parallel with Jesus constantly presents itself. The Nazarene was a divine personality: he taught the law of Love and laid a programme of Non-Resistance for its fulfilments; he sought to establish the Kingdom of Heaven on Earth by dethroning Mammon in favour of God. So also with Gandhi.

Rev. J. H. Holmes.

THE UNSEEN POWER

BY

MAHATMA GANDHI.

There is an indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this Unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.

I do dimly perceive that whilst everything around me is everchanging, everdying, there is underlying all that change a living power that is changeless, that holds all together, that creates, dissolves and recreates. That informing power or spirit is God. And since nothing else I see merely through the senses can or will persist, He alone is.

And is this power benevolent or malevolent? I see it as purely benevolent. For I can see that in the midst of death life persists, in the midst of untruth truth persists, in the midst of darkness light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the Supreme Good.

But He is no God who merely satisfies the intellect if He ever does. God to be God must rule the heart and transform it. He must express Himself in even the smallest act of His votary. This can only be done through a definite realisation more real than the five senses can ever produce. Sense perceptions can be, often are, false and deceptive, however real they may appear to us. Where there is realisation outside the senses it is infallible. It is proved, not by extraneous evidence but in the transformed conduct and character of those who have felt the real presence of God within.

Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny one self.

This realisation is preceded by an immovable faith. He who would in his own person test the fact

of God's presence can do so by a living faith. And since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world and therefore in the supremacy of the moral law, the Law of Truth and Love. Exercise of faith will be the safest where there is a clear determination summarily to reject all that is contrary to Truth and Love.

Meanwhile I invite you to pray with Newman who sang from experience:—

"*Lead, kindly Light, amidst the encircling gloom*
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me."

THE ETERNAL DUEL.

Prayer is an impossibility without a living faith in the presence of God within.

Christianity and Islam describe the same process as a duel between God and Satan not outside but within; Zoroastrianism as a duel between Ahurmazd and Ahriman: Hinduism as a duel between forces of good and forces of evil. We have to make our choice whether we should ally ourselves with the forces of evil or with the forces of good. And to pray to God is nothing but that sacred alliance between God and man whereby he attains his deliverance from the clutches of the prince of darkness. But a heartfelt

prayer is not a recitation with the lips It is a yearning from within which expresses itself in every word, every act, nay, every thought of man When an evil thought successfully assails him, he may know that he has offered but a lip prayer and similarly with regard to an evil word escaping his lips or an evil act done by him. Real prayer is an absolute shield and protection against this trinity of evils. Success does not always attend the very first effort at such real living prayer We have to strive against ourselves, we have to believe in spite of ourselves, because months are as our years We have therefore to cultivate illimitable patience if we will realise the efficacy of prayer There will be darkness, disappointment and even worse, but we must have courage enough to battle against all these and not succumb to cowardice There is no such thing as retreat for a man of prayer

What I am relating is not a fairy tale I have not drawn an imaginary picture I have summed up the testimony of men who have by prayer conquered every difficulty in their upward progress, and I have added my own humble testimony that the more I live the more I realise how much I owe to faith and prayer which is one and the same thing for me And I am quoting an experience not limited to a few hours, or days or weeks but extending over an unbroken period of nearly 40 years I have had my share of *disappointments, uttermost darkness, counsels of despair*, counsels of caution, subtlest assaults of pride, but I am able to say that my faith, and I know that it is still little enough, by no means as great as I want it to be,—has ultimately conquered every one of

these difficulties up to now. If we have faith in us, if we have a prayerful heart, we may not tempt God, may not make terms with Him. We must reduce ourselves to a cipher. Baroda sent me a precious Sanskrit verse not long before his death. It means impliedly that a man of devotion reduces himself to zero. Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And when a man thus loses himself, he immediately finds himself in the service of all that lives. It becomes his delight and his recreation. He is a new man, never weary of spending himself in the service of God's creation. —*Mahatma Gandhi.*

JAMES ALLEN.

(BOOK OF DAILY MEDITATIONS)

Meditation is necessary to spiritual success.

By concentration a man can scale the highest heights of genius, but he cannot scale the heavenly heights of Truth; to accomplish this he must meditate. By concentration a man may acquire the wonderful comprehension and vast power of a CAESAR; by meditation he may reach the divine wisdom and perfect peace of a BUDDHA. The perfection of concentration is *power*; the perfection of meditation is *wisdom*. By concentration men acquire skill in the doing of the things of life—in science, art, trade, etc. —but by meditation they acquire skill in *life* itself;

in right living, enlightenment, wisdom, etc Saints, sages, saviours—wise men and divine teachers—are the finished products of holy meditation

Meditation will enrich the soul with saving remembrance in the hour of strife, of sorrow, or of temptation

As by the power of meditation you grow in wisdom, you will relinquish, more and more, your selfish desires which are fickle, impermanent, and productive of sorrow and pain and will take your stand, with increasing steadfastness and trust, upon unchangeable principles, and will realise heavenly rest

The use of meditation is the requirement of a knowledge of eternal principles, and the power which results from meditation is the ability to rest upon and trust those principles, and so become one with the Eternal The end of meditation is, therefore, direct knowledge of Truth, God, and the realisation of divine and profound peace

Strive to rise by the power of meditation, above all selfish clinging to partial gods or party creeds, above dead formalities and lifeless ignorance

ALL DIVINE TEACHERS,

Taught the Unity of Life and the Oneness of God with the world For Vyasa it was the Sun, that warmed all and gave life, for Hermes (Egyptian), it was the Light, that shone alike in heaven and in earth, for Zarathushtra it was the Fire, that lay hidden in all things for Orpheus (Greecian), it was the Harmony, in which all vibrated together But

Sun, Light, Fire, Sound, all gave but a single message; the One Love that was above all, and through all, and in all.

PRAYERS

Common be your prayer;
Common be your end;
Common be your purpose;
Common be your deliberation.

Common be your desires;
Unified be your hearts;
United be your intentions;
Perfect be the union amongst you.

Rig Veda X. 191-3, 4.

3. To Thee, O Dispeller of gloom, we offer salutations with our mind and approach Thee daily, by day and by night. *Rig Veda I.* 1-7.

4. Be of easy approach to us, even as a father to his son. Do Thou, O Self-effulgent Lord, abide with us and bring blessings to us. *Rig Veda I.* 1-9.

5. The Lord who watches over the universe and fully understands the truth behind all things,—may He protect us all. *Rig Veda III.* 62-9.

6. Let us meditate on the excellent glory of that Divine Being who illumines everything. May He guide our understanding. *Rig Veda III.* 62-10.

Om. From the unreal lead me to the Real. From darkness lead me to Light. From death lead me to Immortality.

Om All that is invisible is filled with the Infinite Brahman All that is visible is also permeated by the Infinite Brahman The whole universe has come out of the Infinite Brahman Brahman is infinite although the whole universe has come out of it

OM PEACE, PEACE PEACE

Brihadaranyaka Upanishad V 1 1

PRINCE ARJUNA

TO

THE DIVINE LORD KRISHNA

O Lord, with my nature overpowered by weak commiseration, with my mind thrown into confusion about duty, I supplicate Thee Tell me decidedly what is good for me I am Thy disciple Instruct me who have taken refuge in Thee

Bhagavath Gita II 7.

Thou art the Imperishable, the Supreme Being, the One to be known Thou art the Great Refuge of this universe. Thou art the unchanging guardian of the Eternal Religion Thou art I know the Most Ancient Being

XI 18

O Thou of Boundless Forms! Thou art the Primal God of gods the Ancient Being Thou art the Supreme Refuge of the universe Thou art the Knower, and the One to be known Thou art the Supreme Goal By Thee is the universe pervaded

XI 38

Thou art the God of wind, death and fire, the God of waters and the moon Thou art the creator, Thou art the Creator of the creator. Salutations to Thee a thousand times, and again and again salutations to Thee.

XI. 39.

Salutations to Thee before and to Thee behind. Salutations to Thee on every side. O Lord, Thou art *everything. Infinite in power and infinite in prowess,* Thou pervadest all Therefore Thou art all.

XI. 40.

Thou art the Father of the world, of the moving and the non-moving Greater than the greatest, Thou art the one object of worship. There is none equal to Thee in all the worlds. Who, then, can excel Thee, O Thou of Incomparable power?

XI. 43.

Therefore, I prostrate myself before Thee in adoration, and crave Thy forgiveness. Forgive me, O Lord, as a father forgives his son, a friend his friend, a lover his beloved.

XI. 44.

LORD KRISHNA'S LAST WORD.

"Give up then thy earthly duties,
surrender thyself to ME only.
Do not be anxious; I will
absolve thee from all thy sin."

XVIII 66.

A DEVOTEE'S PRAYER

[Adapted from the devotinal ode—*Stotra-Ratnam* of Yamunacharya, a spiritual associate of Sri Ramanujacharya.]

Lord, first hear my submission. I am not telling a lie, I am but telling the simple truth. If Thou takest, no pity on me, Thou shalt nowhere find such an object of pity.

Howsoever wordly I may be, to-day I commit my egotism, conceit and vanity to Thy lotus-feet.

O God, when Thou hast of Thy own accord, graciously awakened this feeling—namely, 'I am ever Thine'—in my mind, be pleased to grant me such devotion that I may not find worth enjoying anything else, besides Thyself.

Let me be born as an insect in the house of one whose only pleasure in life is Thy service. Be pleased to see that I am not born in the house of a worshipper of mammon.

Like unto those holy men who, in the expectation of having your *Darshan* even once, have spurned all earthly pleasures and even salvation, give me the power to see Thee; for even a moment's separation from Thee is unbearable to me:

I desire nothing else besides the honour of Thy service—I do not seek earthly pleasures or anything else. Let all these things perish. O Lord, this is my sincere prayer to Thee.

Though I am the seat of all evils, and am extremely vile-natured and a human brute, yet constantly

remembering Thy endless qualities and relying on Thy grace, I am Thus praying to Thee—

Thou art my Father, my Mother, my dear Friend, the Lord and Refuge of the universe, I am Thy servant and dependent, Thou art my refuge and I am Thy protege; thus I am really a burden unto Thee.

I am unrestrained, insignificant, restless, full of malice, ungrateful, proud, lustful, deceitful, cruel, sinful and what not? How am I to cross the ocean of troubles and serve Thy lotus-feet.

When Thou became merciful to the greatly mischievous crow on its bowing down to Thee, when Thou gave the blissful and eternal emancipation to Sisupala who offended in every succeeding birth, then tell me what sin there is which Thou canst not forgive?

Remember Thy promise that a man taking refuge in Thee and saying even once 'I am Thine' and praying for Thy mercy, becomes the object of Thy mercy Tell me if it will apply to others besides myself; hast Thou taken such a vow?

O my Beloved Lord, without Thy grace, this universe cannot stand even for a moment, and Thy created beings are not able to do their assigned duties on earth. Thou art the Friend of all. Thy love for all is no wonder.

Thou art by nature the conqueror of wrath, charitable, an ocean of good qualities, simple, pure, tranquil, gracious, full of sweetness, gentle impartial and grateful

I bow down to Thee. Thou art beyond the pale of speech and thought, eternal, all-powerful, and the limitless ocean of mercy.

I am neither the doer of any good act nor devoted to Thy feet I have nothing in this universe; without Thee I have no other refuge; Thou art the sole resort of the resourceless. Therefore, I take refuge in Thy feet—ever protecting those that have taken shelter therein.

There is no vile or unbecoming act in this world which has not been repeatedly done by me; now in this hour of reaping the bitter fruits thereof, in a helpless state, am I weeping before Thee, craving Thy mercy.

On the point of sinking in the boundless ocean of the world, at last I have to look to Thee as the shore. O Lord, in me Thou hast also had a fit object of mercy. If, in seeking refuge in Thee, any unprecedented trouble cometh unto me, I shall suffer it; for trouble is my constant companion. But if in seeking refuge in Thee, I meet with disappointment, it will not be befitting Thee.

O Great God, even if I be forsaken by Thee, my mind is not inclined to forsake Thy feet, just as a baby sucking its mother's breast does not forsake its mother even if she seeks to eschew it. Forsaking the lotus, full of honey, the bee never cares to cast its look at the sesamum flower.

One aiming at Thy lotus-feet, with his hands joined together, sees all his evils disappearing immediately and great good coming to him; he is never disappointed.

Fie to me—impure, impudent, and shameless; for Who is not attainable by meditation even by the greatest of the saints and ascetics, I—ever full of sensual appetite—make bold to pray for His service!

I am a perpetrator of thousands of sinful acts; cast adrift in the formidable ocean of this world and thus utterly helpless, I take refuge in Thee. Have compassion on me and make me Thine own.

The ten quarters of the globe are darkened with thick clouds of ignorance, and the incessant rains of trials have deviated me from the right path. O God, be pleased to cast a merciful glance at me.

By J. N. Chaudhuri.

Part I

Towards

GOD REALISATION & GOD ATTAINMENT.

"TO those men who worship ME making ME alone the object of their thought, to those constantly in YOGA with ME, I spontaneously bring every good."

Gita IX—22

"THEREFORE at all times remember me and fight; for if thy mind and understanding are always fixed on and given up to ME, to ME, thou shall surely come."

Gita VIII—7

"HE who continually remember ME, thinking of none else, the Yogin, O Partha, who is in constant union with ME, finds ME easy to attain."

Gita VIII—14

PEARLS OF TRUTH.

SAYINGS OF KABIR.

You may rejoice and jubilate, say, for ten days. A time will come when you will not be able to visit this town and this lane (which you are inhabiting) any more.

Alas! the house which was a scene of festivities and rejoicings for the livelong day and resounded with music is lying desolate and deserted and has turned into a habitat of crows.

In a day or two you will have to shift your residence to the woods and there you will have your remains run over by the plough and overgrown with verdure which will serve as food for the cattle.

Your bones which you nourished with such meticulous care will burn like wood and the beautiful locks of hair you preserved so scrupulously will be consumed like so many blades of grass. Kabir was filled with dispassion to see the whole world burning.

The world ignorantly calls sham happiness as happiness and exults over it. They forget that the whole universe is food for Death, that a part of it has already found its way into His terrible and gaping jaws and the rest is lying in His lap ready to be devoured any moment.

Even those accomplished sages whose menacing tone rent asunder mountains and who could drink off oceans in a draught have been pounded to dust. Under such circumstances pride is of no avail.

Seeing the gardener approaching, the buds exclaim, "Lo! the full-blown flowers have been culled and to-morrow is our turn."

Clay addresses the potter thus:—

"You may pride over the fact that you are crushing me under feet; but a day will come when the tables will be turned and you will be crushed under me."

We shall all die one day and our very name will be forgotten. We shall then evacuate an inhabited village and inhabit a desolate wilderness instead.

Warriors in arms kept standing, bragging

of their valour, and Death snatched away their master from their very midst. How powerful is Death!"

A LOVER OF GOD.

Those who proceed in search of God, those who are impatient to meet Him, will not halt in their journey to pick up the highest enjoyments, nor will they be upset by the greatest calamities. With inexhaustible patience they silently continue their onward march without looking sideways.

Those who are engrossed in sensual pleasures which they come across in their journey or give up their onward march, being unnerved by adverse circumstances, are not really impatient for the Lord. The fact is that they are after attaining earthly pleasures and avoiding worldly troubles; theye are not abroad in quest of the Lord.

They who really feel athirst for the Lord run mad after Him. They will not listen to anything else; nothing else can attract or interest them. To say nothing of wordly pleasures, they would not covet even the

position of Brahma, the Creator of the universe.

Those who are really in love with God, those who are constantly absorbed in the thought of that Supreme Lover, would not allow Him to slip out of their mind even for a moment, even if they got in exchange the accumulated riches of all the three worlds. So says the author of the *Bhagavata*.

Those who are lovers of God will enjoy even hellish tortures as a blessing from Him if they have to undergo the same for attaining His love. They are indifferent so far as heaven and hell or pleasure and pain are concerned. They feel happiest wherever and in whatever condition of life they are able to remember their beloved Lord. Hence it was that blessed *Kunti*, the mother of the Pandavas, begged of Him the boon of adversity.

In the eyes of a lover of God the world no longer remains what we think it to be: the whole aspect of it is changed. To him everything appears as belonging to the Lord, nay, as Lord Himself, and whatever is going on in the world every moment as His *Lila*.

How, where and in what respect can he make any distinction between pleasure and pain under such circumstances?

'Siva'

WHO IS BLESSED BY THE LORD?

He who does not revile or speak evil of others and never tells a lie and who makes it a point not to utter a word which may cause annoyance to others is surely able to please God.

He who does not covet others' wife and property and who does not take delight in committing violence on others wins the favour of the Lord.

He who does not inflict pain on any living creature or embodied being (a tree, for instance), much less kill or destroy any one, ingratiates himself into divine favours.

He who is always engaged in serving gods, Brahmans (the priestly class) and his elders makes himself a favourite with the Lord.

He who wishes well of all creatures like

himself and his own sons is easily able to please God.

He whose mind is not tainted by faults like attachment, repulsion and so on is always liked by the Lord.

(*Vishnu-Purana*)

THE UNITY OF GOD.

The Vedas and other scriptural texts, the Puranas as well as the teachings of saints and seers of comparitively recent times,—all point to the same thing, viz., that the Lord is immanent in the universe, that He fills the universe with one fragment of His being. The Vedas preached this truth through revelation, the Sastras expatiated on it through the process of discursive reasoning, the Puranas proclaimed it in a thundering voice, so as to make it heard by all, including children, the aged folk as well as those belonging to the lowest strata of society; whereas holy men of all ages taught it after personal realization. The method adopted by all these may be different; the language, too, may differ; nay, the style may also vary; but the conclusions are the same. There is perfect

agreement between them in regard to their doctrinal teachings. That which is termed as *Atma* in the Vedas and other scriptures is called by the names of *Rama*, *Krishna* and *Siva* in the Puranas: that which is described as *Nirguna* (Unqualified) and Nirakara (Formless) in the Vedic texts has been declared as *Saguna* (Qualified) and *Sakara* (Embodied) by various saints and holy men. The names may be different; but the object signified by these names, viz., the Divine Principle is the same. Difference in name and form does not differentiate the object itself. So long as the ideal does not differ, the difference in the method of treatment thereof does not matter. The theme of the Vedas, the burden of the Sastras and the teaching of the Puranas is the same, viz., that one should take refuge in the Lord with all his being and chant His names with devotion. This is the final verdict of the Sastras and the considered opinion of Saints.

(*Tukarama-charitra*)

WORSHIP THROUGH GOD'S NAME.

Have confidence that God has infinite grace on you; it is therefore that you have been endowed with a human body. Know this also to be another indication of His special favour that you have been gifted with an intellect which favours *Bhajan* (God worship through God's Name), and that you are privileged to engage yourself in that worship. Never allow this privilege to be lost. If you do so, you will repent for it.

Be you a king or a beggar in the street, you are indeed very fortunate if you engage your mind to *Bhajan*. One possessed of the wealth of *Bhajan* is a true king even if he externally appears a beggar; and the person whose *Bhajan is poor, though he is a king*, should be regarded as less fortunate than even a beggar.

You have not to abandon anything for the sake of *Bhajan*—perform your work as you have been hitherto doing The work of which now the motive is self-gratification or bodily enjoyment—that you will do for the sake of God, making your self and body mere

instruments for God's service. In that state, work will continue just as before. Only, the heavy load of pride you are carrying on your head will be brought down. Becoming a servant of the Lord you will be freed from all anxiety and care. Your mind will engage itself in His meditation, the body will engage in His service, and you yourself will enter God's own region.

See how the king of England has renounced an Empire for the sake of a woman. And are you unable even to change the direction of your mind for the sake of God? Do but turn the mind's face—withdrawing it from objects of enjoyment make it point to God alone; its speed will remain the same. Yes, there will be this difference that coming out of the vile and stinking pits of hell you will without fail reach the ambrosial region of bliss where lies supreme happiness and supreme peace.

If you can rely on the grace of God, all this will happen of their own accord. Place your trust in Him—know yourself to be carefully protected by Him At every step see His benign Face. See how His grace

showers—always, from all directions, in infinite streams—showers without cessation. It is within your power to bathe yourself in that shower and make yourself blessed.

'*Siva*'

SIN OF FLESH-EATING

1. Wherefrom will the feeling of compassion ever come to a person who is in the habit of eating another creature's flesh?

2. Just as a spendthrift can never effect any saving, even so the feeling of compassion can never grow in the heart of a meat-eater.

3. To kill animals is undoubtedly an act of great cruelty, and to eat their flesh is certainly a sin.

4. Life's growth depends on giving up the habit of meat-eating. If the habit is continued, you will find no exit from hell in order to attain salvation.

5. If people abstain from eating flesh, stalls for sale of flesh will automatically close.

6. *If man could visualize even once* the torture and suffering of animals in

slaughter-houses, he would no longer feel inclined to go in for a meat diet.

7. Persons liberated from the bondage of illusion and ignorance never take meat.

—*Saint Tiruvalluvar.*

GLORY OF SRI RAMA'S NAME.

Bhagavan Vedavyasa says:—

"O, how amazing is the perversity of misguided people (inhabiting this globe) that they do not remember the Name of Sri Rama, which has power to liberate them (from the unceasing round of births and deaths). The utterance of this Name does not involve any exertion, it rings supremely melodious to the ear, even then misguided people do not take to its remembrance. What a pity! Mukti (freedom from birth and death), which is exceedingly difficult for us mortal men to attain is easily obtained through utterance of the Name of Sri Rama. Is there anything more important for a man to do than to repeat this Name? Sins retain their hold on us because we do not remember the delightful Name of Sri Rama. O, chief among the

twice born, Jaimini, the person repeating the Name of Sri Rama at the time of death attains salvation even if he is the worst sinner. O chief among the Brahmans, the Name of Sri Rama wards off all evils, fulfils all desires and bestows salvation; all men possessing wisdom should therefore constantly remember this Name. Verily I say unto thee, O Brahman, the moment that passes without remembrance of the Name of Sri Rama goes in vain. Sages who know the truth declare only that tongue to possess the sense of taste which relishes the flavour of the nectarean name of Sri Rama. I declare 'solemnly again and again that a person engaged in the remembrance of Sri Rama's Name can never come to grief. Those who seek to destroy sins accumulated through crores of births, or to possess untold riches in this world, should constantly and devoutly remember the sweet Name of Sri Rama, the bestower of blessedness.

(*Padma-Purana*)

WHO RECEIVE HOMAGE?

Those who utter piercing words in an unguarded moment have to burn with the fire of remorse day and night. Hence a wise man should never utter words which may cut others to the quick.

Even if anyone else speaks harsh words to you, do not lose temper but forgive him instead. Those who can restrain their passion and remain calm and collected even on provocation receive a share of the merits of him who provokes them.

If anyone ill-treats you, forgive him. Holy men have commended the virtues of forgiveness, truthfulness, straightforwardness and kindness. Truth is the quintessence of the Vedas, self-control is the essence of truth, and liberation is the sap of self-control. So say the scriptures.

Those Brahmans alone who can endure the urge of speech, mind, desire, anger, the will of Providence and the palate, as well as the sexual urge are looked upon as sages and receive adoration.

—*Hansagita.*

AN ALARM SIGNAL.

Hie thee hence! Get away from this huge conflagration of *Maya* quickly. Lo! The terrible flames are devouring the whole world apace. The whole atmosphere has been surcharged with smoke. Look here, A has gone and B is also going to meet the same fate. Lo! C has also been devoured by the flames. Alas! you do not realise the gravity of the situation even now and are lying listlessly like one who has bid adien to his senses! What a pity! You perhaps do not know that your turn also is coming very soon. If you want to save your life, you should lose no time in coming out, giving up attachment with all. Yonder there is the vast ocean of immortality at the coast of which you notice a huge bark with its merciful Captain whistling and calling us all repeatedly. Whosoever heard the whistle and turned his face towards Him has been saved from this Conflagration which has spread throughout the universe, and crossed the ocean of misery. You will also be saved likewise. Nay, you will be rid of all fear and become immortal. Let yourself be gone! Make haste or you will

continue to burn as you are doing at present. Awake! Arise! Shake off your lethargy!

"Siva"

VEDANTIC DIRECTIONS.

1. Keep yourself perfectly happy and at rest, no matter what happens—sickness, death, hunger, calumny, or anything.

Be cheerful and at peace on the ground of your Godhead, to which thou shalt ever be true.

2. The world, its inmates, relations and all are vanishing quantities if you please to assert the Majesty of your real Self.

Inspect, observe and watch or do anything; but do all that in the light of your True Self, that is to say, forget not that your Self is above all that and beyond all want.

You really require nothing. Why should you feel a desire for anything? Do your work with the grace of a Uuiversal Ruler, for pleasure, fun, or mere amusement's sake. Never, never feel that you want anything.

3. When you live these principles of Vedanta, spontaneously will the sweet aroma of Truth proceed in all directions from you.

Before falling asleep—when the eyes begin to close—every night or noon, make a *firm resolve in your mind to find yourself an* embodiment of Vedantic Truth on waking up.

When you wake up, before doing anything else just bring to your mind vividly the determination dwelt upon before falling asleep.

Whenever you can, just chant or hum to yourself OM.

—*Swami Rama Tirtha*

SOME USEFUL INSTRUCTIONS FOR ASPIRANTS.

1. One should not indulge in hearing worldly talks, as they leave worldly impressions on the mind, which stand in the way of *our fixing it on God.*

2. One should not indulge in such talks himself. By talking of worldly-minded and sensual people one's mind becomes sensually disposed.

3. One should avoid dainty dishes, as they conduce to make us voluptuous.

4. One should avoid the use of fashionable, gaudy and very tidy dress, as the same

tends to make us showy and gay and gives an objective turn to our mind.

5. One should conduct himself in the world without pride. The very appearance of pride in our heart negatives all our spiritual practices.

6. One should always respect others. Respect and consideration shown to others redounds to one's own self and respect of one's own Self is the highest form of respect. All other forms of respect pale into insignificance before this.

7. One should repeat the names of Sri Bhagavan at all times, and places and in every circumstance. Repetition of Divine names engenders love for the lotus-feet of Sri Krishna.

8. One should worship the Lord with the best and purest of motives. Mental worship is best form of worship.

They alone who follow the above instructions in their life can attain Divine love.

—*Sri Gouranga.*

SIKSHASHTAKA.

(Eight Precepts of Mahabrahhu Sri Chaitanyadeva)

1. Blessed be the chanting of Sri Krishna's Name, which scours the mirror of the heart (brightens it), appeases the huge internal fire of worldliness, diffuses the moonlight which opens the lily of (spiritual) welfare, which is the soul of the bride *Vidya* (higher Knowledge), brings a flow-tide to the ocean of *Ananda* (ecstasy), at every step gives the taste of the unalloyed nectar (of bliss) and bathes the whole being in a flood of joy.

2. O Lord, although Thy mercy is so great that, revealing many Names, Thou hast infused Thy whole (spiritual) strength therein, and hast prescribed no particular time for remembering them; yet such is my misfortune that I do not develop any taste for them.

3. While glorifying the Lord, one should conceive himself to be humbler than a blade of grass, be more enduring than the tree, give up the craving for honour and give honour to others.

4. O Lord of the Universe, neither money nor men, nor the art of producing beautiful poems do I crave for; let me have unconditional devotion to Thy sacred feet from birth to birth, O my Lord.

5. O Darling of Nanda, show Thy mercy by regarding this humble servant of Thine wallowing in the mire of worldliness as a particle of dust of Thy lotus feet.

6. O! when will the time come when through repetition of Thy Name these eyes will be suffused with tears, the voice will be choked with emotion, and the hairs of the body will stand on their ends through intensity of delight.

7. In the agony of separation from Govinda, a moment hangs heavy on my head like a *Yuga* (age), my eyes have begun to rain like clouds during the rainy season, and the whole world appears vacant.

8. Whether He clasps to His bosom or tramples under feet this slave of His, whether He inflicts agony through denial of His presence—let Him do whatever He chooses; nevertheless it is certain that no other than He is the Lord of my heart.

SWEETNESS OF THE DIVINE NAME.

As soon as the name 'Krishna' is uttered, the tongue begins to dance, and grows intense the desire for its repetition.

The heart is intoxicated by the sweetness of its rhythm and begins to crave for many tongues;

How shall I describe the sweetness of the name ?

Who knows who shaped, through what nectar, the syllables Krishna ?

Through this sweetness the delight of the ears is enhanced. Love is generated.

Desire grows for possessing millions of ears when alone this sweetness can somewhat be tasted.

The sight of the letters K-r-i-s-h-n-a cools the burning eyes and creates a longing to see the Form.

If eyes become crores in number, then I shall see Krishna, whose Name and Form are not different.

When the name 'Krishna' enters the mind it desires to extend itself.

All the senses are delighted, the Name makes them Love-intoxicated.

The ear, in which the Name enters, leaves all other pre-occupations, loses itself in ecstasy;

Says Jadunandandas, this name 'Krishna' is a mine of all sweetness, all love.

—*Jadunandandas*

WHAT SHOULD SAKTI-WORSHIPPERS DO?

1. While worshipping the Supreme Goddess let them renounce all conception of distinction or difference. She is Brahma Itself, the eternal, immutable, formless, transcendent stainless embodiment of Truth, Knowledge and Bliss. She alone is manifested in the Forms of Siva, Vishnu, Brahma, Rama and Krishna. Want of reverence for any of these Manifestations is as good as hatred to the Goddess Herself.

2. Let them worship Her with devotion through disinterested action suited to their respective station in life assigned by the

Varnasrama Dharma, and performed in accordance with Sastric injunctions.

3. Let them not wish harm to others. Let them not worship the Goddess for practice of spells and incantations with the object of stupefaction, subjugation, ruin or destruction of an enemy. Cultivating dispassion, let them worship Her for attainment of perfect Devotion to the Goddess.

4. Let them completely abjure flesh and wine as offerings during worship of the Goddess. All Her children are equally dear to the Mother. Her anger naturally falls on those who desiring good to their own selves make offerings of humble children of the Mother like goats, buffaloes and other animals or birds as sacrifices, and offering their flesh in worship fill up their stomachs with such flesh as remnant of food offered to the Goddess.

5. Let them not attempt to practise instructions of the Tantras which advise adoption of even sinful and evil conduct as a form of spiritual practice. It is through Sattvic Sadhana alone that a soul may evolve spiritually. For the attainment of Moksha

and the grace of the Goddess even this Sattvic Sadhana has to be thoroughly disinterested.

THE FOREMOST AMONG DEVOTEES.

He who sees his own Self permeating all beings as Brahma, and sees all beings in God, who is his own Self, is the foremost among devotees.

He who, while enjoying all sense-objects through the senses, is swayed neither by repulsion against disagreeable objects nor by attraction for agreeable objects, knowing that the world is nothing but an illusion created by Bhagavan Vishnu, is the foremost among devotees.

He who while engaged in remembrance of God does not identify himself with birth and death, toil and exertion, hunger and thirst, fear and hope, which are the characteristics of the body, the senses, the vital airs, the mind and the intellect respectively, is the foremost among devotees.

He whose mind is altogether free from

desire and the impulses for different kinds of actions, and whose sole refuge is God is the foremost among devotees.

He who does not feel any pride on account of high birth and noble actions (such as austerities, etc.) nor on account of caste, social rank or order of life, is a devotee specially dear to the Lord.

He who does not cherish any idea of 'Mine' or 'Thine' in respect of wealth and the body, and looking upon all creatures with an equal eye maintains tranquillity of the mind, should be regarded as a supreme devotee.

A devotee who refuses to withdraw his mind from the sacred feet of the Lord for a single moment even in exchange for all the wealth of the three worlds—the feet which are eagerly sought for even by gods who have their hearts constantly fixed in Him—but goes on remembering Him without any break, is the foremost among Vaishnavas.

He who by force of his love has captivated Sri Hari in his heart for all time to come —Sri Hari, whose Name, taken even when one has no control over his senses, destroys heaps of sin—that devotee has been described

in the Sastras as the foremost among devotees

—*Srimad Bhagavata.*

EVILS DO NOT LIE IN SELF.

Lust, anger, greed, untruth, jealousy, envy, malice, pride, godlessness and similar evils are no integral part of your nature. They are extraneous impulses, which due to your self-forgetfulness have found lodgment in your heart They are like thieves and robbers, malevolent; they are your enemies. They appear to you as friendly forces, but actually lead you to damnation. It is by casting a spell of delusion over you that they have made you regard them as part of yourself, and think that they must abide in you. But the truth is far from it. You should, therefore, wake up and recognize your true Self.

You belong essentially to the same category as the Lord Himself; you are an eternal part of Him—devoid of evils and passion, an embodiment of force and strength. Know that these evils are your enemies; exercise

your strength against them, and drive them out permanently from your mind.

Be convinced once for all that in essence you are the purest of the pure; that it is impossible for lust or anger to enter your heart. And if you find them lurking in some corner of it, give them the threat of complete annihilation and drive them out by inspiring terror into them. Know it for certain that they persist only till you have not revealed your strength. The moment they know what you are, they will show a clean pair of heels.

You are by nature Self-contented; therefore, gross desire can find no place in you. You have no enemy; therefore ,you cannot entertain anger against anybody. You are free from wordly thirst, an embodiment of bliss; greed, therefore, cannot exist in you. You are an embodiment of Truth; therefore, untruth cannot cross your shadow. Jealousy, envy, malice or enmity can be entertained against one who may be separate from you. When it is the one Self that permeates us all, there is no scope for them. One generally prides over some possession, what ever be its nature; but, when

you possess nothing, what will you pride on? And godlessness—how can it exist when you know and feel that the Self is an eternal entity? Therefore, reflect and ponder, and establish yourself in your true Self, taking the earliest steps to eradicate the evils mentioned above.

"Siva"

WORSHIP OF MAHASAKTI.

Keep your body in sound health through moderation, simple and temperate diet, regular exercise, purity and continence, and make it a store-house of pure *Sakti*.

Purify the mind through self-control, simple and pure diet, practice of non-violence, purity and continence, coupled with discrimination, dispassion, control of desires, suavity of disposition, compassion, friendliness, indifference, cheerfulness, disinterestedness, benevolence, absence of pride, fearlessness, contentment, straightforwardness, mildness, service of parents and teachers, service of the needy and afflicted, remembrance of God, and visualizing the Lord everywhere, and make it store-house of pure *Sakti*.

Purify the tongue through truthful, sweet, pleasing, wholesome and beneficent words and through recitation of the Divine name, singing praises of the Lord and recounting His virtues, and make it a store-house of pure *Sakti*.

It is only when your body, mind and speech have become pure and gathered energy, that you will acquire real freedom and will be able to worship Mahasakti, the Great Energy of God; and then alone you will have realized the goal of human life. Mind you, he alone is free, whose body, sense and mind are under his control and have become pure. He who follows no rules and has made himself a slave of his body, senses and mind, and he who wants to follow his own whims is a libertine. Licentiousness saps the energy of the body, mind and speech and a licentious person cannot adore the *Mahasakti*. The life of a human being is vain without the worship of *Mahasakti* and is worse than that of a beast. Hence it behoves us all to store energy and become free.

'*Siva*'

MARKS OF VAISHNAVAS AND BHAGAVATAS.

Bhagavan Vyasa, addressing Maharshi Jaimini, says:—

"O Brahman, those who are free from Himsa (a tendency to injure another), malice, lust and anger, who have abandoned greed and infatuation, should be known as Vaishnavas. Those who are devoted to their parents, who are kind-hearted and are engaged in doing good to all creatures, who entertain malice towards none, always speak the truth and are devoted to the Brahmans, who are like eunuchs in relation to women other than their own wedded wives, who wear round their necks rosaries of the sacred basil beads and chant the Name of Sri Hari, should be known as Vaishnavas.

—*Padma-Purana.*

"Persons, who being established in Sattva-guna always perform disinterestedly pure and meritorious deeds for the pleasure of Bhagavan Vishnu, are Bhagavatas. Those whose heart is constantly attached to Bhagavan Sri Vishnu, whose tongue is engaged in repeating uninterruptedly the Name

of the all-pervading Lord, in whose hearts are enthroned His sacred feet, are Bhagavatas. Those who are devoted to righteous conduct, are engaged in doing good to all, who are free from attachments of the world, are Bhagavatas. Those who have faith in the Shastras, in the Guru and in noble works, and whose devotion to Vishnu knows no break, are Bhagavatas.

—*Skanda-Purana, Vishnu-Khanda XX. 59-62.*

APHORISMS ON DHARMA.

1. All forms of the Deity are really one: make no distinction between them. Although the forms are many, the Reality underlying them is the same.

2. Follow the Eternal Religion, the Sanatana Dharma.

3. Have faith in gods and the twice-born (the Brahmans).

4. Trust in the Holy Name. The Name will bring you all that you desire.

5. Speak the truth. Do not practise double-dealing. Do not cling to the "I".

6. Do not revile others.

7. Respect all faiths and creeds.

8 Give alms to mendicants, the distressed and the poor, with a loving heart, bearing in mind that you are thereby serving the Lord Himself.

9. Ponder over the utterances of saints which are in conformity with the scriptures and abstain from practices which appear to you as undesirable. Do what appeals to you on mature consideration as worth doing.

10. Think no more of the past. What has been done connot be undone. Press forward; do not look behind.

11. If at all you ask for anything from God, ask for nothing but loving devotion to His person.

12. Look equally on all, but do not treat all alike.

13. Read only such books as conform to your creed. The Gita alone should suffice for you. The Gita is an infallible guide for all times and climes.

14. Nothing is void of God, every inch of space is filled by Him. Every object is His own image.

—*Yogi Gambhirnathji.*

SPIRITUAL VALUE OF THE DIVINE NAME

Ajamila, a great sinner, by repeating on death bed the name of his son, which happened to be the name of Sri Hari, reached the highest abode of the Lord. How, then, can there be any doubt about a person who reverently repeats the name of Lord Krishna, attaining salvation.

* * * *

A person, guilty of such heinous crimes as the murder of a Brahman, or of his father, mother or preceptor, or the slaughter of a cow, and even a pariah who lives on the flesh of dogs, is purified by repeating the name of Sri Hari.

* * * *

The Kali Age is full of many evils; but it has one great virtue that during this age one can free himself from all bonds and realize God by mere repetition of the Name of Sri Krishna.

* * * *

Hearing and chanting of Sri Krishna's Name is a great purifier. He enters the

heart of those who listen to His stories and dispels their ignorance and doubt.

* * * *

The Lilas of Sri Krishna are like a life-boat to pick up souls sunk in the vast ocean of Maya, who suffer from the various forms of worldly sorrow, and to carry them to the blessed land beyond. The nectar of those Lilas alone can give peace to troubled souls; therefore, it is the duty of all to participate in the hearing of those Lilas.

* * * *

One who has developed a taste for hearing Your Lila, which is nectar-like and full of Bliss, renounces all other desires.

* * * *

Pure and selfless Bhakti (devotion) to Sri Krishna is the supreme object of a soul. One who desires to acquire such devotion should with a pure heart devote himself constantly to singing praises of Sri Krishna, or to listening to such praises, which remove all evil.

(*Srimad Bhagavata*)

Those who drink of the nectar of the stories of the glorious Lord, poured into the cup of their ears by the pious and wise, secure the purification of their mind corrupted by worldly objects, and also attain to the presence of His lotus feet.

Who can feel happy when he fails to take delight in the stories of Sri Hari, which, when heard, lead successively to the pleasures of mental equanimity, of dissociation from worldly objects of sense, of wisdom which repels the wave-like feelings of hunger, thirst, grief, delusion, passion and hate; and of loyal devotion, which is the safest highway to final beatitude.

Except one who habitually performs religious sacrifices involving animal slaughter to atain worldly pleasures, what person would turn a deaf ear to or refrain from singing the glories of the most praiseworthy Lord, which are reverentially sung by those that are free from worldly desires, which are a panacea for ridding the worldly existence and which delight the ears and hearts of the listeners.

Unless he were some one else than a man

(i. e. a lower animal), what person that has understood the object of human life and heard with his ears (as if he tasted ambrosia in his joined hands) the stories of Sri Hari, which are the best of all accounts of the past ages and which prevent recurrence of births, would indeed be dissatisfied with them!

O blessed residents of the Indian continent, capable of grasping the essence, so long as you subsist, drink every moment the delicious juice of the fruit of Bhagavata, which is the embodiment of the essential sap of the heavenly tree of scriptures and which, infused with the nectar of Suka's lips, flows on to the earth.

("*The Heart of Bhagavatam*")

Note—The idea is that duties should be performed without desires and that he who performs them with a view to attaining worldly ends such as pleasures of Indra's paradise is not wise.

THE BHAGAVATA DHARMA.

One who seeks to know one's supreme weal should take refuge under a preceptor who has mastered the Vedas and realized the Supreme Reality and who is the very abode

of peace. Looking upon the preceptor as his very self or idol, he should learn the conduct of a devotee from him—the conduct which pleases Sri Hari, who is the Self of us all and gives Himself up to His devotees,—by pleasing him through honest service. He should first of all learn to divest his mind from all worldly objects and seek the company of pious souls. He should learn to be compassionate to all afflicted creatures, friendly to those of his own class and humble to those who deserve his respeet, and acquire virtues like purity (both external and internal), devotion to religious duties, endurance, reserve in speech, devotion to scriptural studies, straightness, continence, harmlessness, and equability in pleasure and pain and other pairs of opposites. He should learn to see the self as well as the Divine in all creatures, acquire a retired disposition, have no sense of possession towards one's house and other property, cover his body with rags and bark of trees, remain contented with whatever one gets, entertain reverence towards the scriptures dealing with the Lord, without disrespect to other scriptures, practise truthfulness and res-

traint of mind, speech and action, hear, sing and meditate on the stories of the various incarnations, exploits and glories of Sri Hari, perform all actions for the sake of God, dedicate all that he does, viz., his sacrificial rites, charities, austerities, and Japa. and all that is dear to him, viz, his wife, home, children and even life itself, to God. He should cultivate friendship with those who have made Sri Krishna their Lord and Atma, and adore all animate and inanimate creation, and all men specially spiritual souls, and among them particularly the devotees of God. One who practises all these divine virtues and surrenders himself to Narayana, the Supreme Purusha, easily crosses the Maya—which is so difficult to cross—through devotion born of these virtues.

(*Srimad Bhagavata XI. III. 21-30, 33*)

WAY TO BLESSEDNESS.

One should surrender completely at the lotus feet of Lord Vasudeva by conquering the devils of lust, anger, avarice, infatuation,

pride and jealousy. He can thus become a true recepieht of the devotion of the Lord. The means by which he can reach his goal are service of the elders, faith, dedication of all that he has, company of the devotees and Saints, reverence for the mysteries of the Lord, reciting of the glories of God, remembrance and meditation of the lotus feet of Lord Hari, seeing the holy idols and images of God and worshipping them and last but not the least, to have equal regard for all the creatures of the universe thinking that Lord Hari alone is permeating them all alike Thus having once gained the love of Lord the devotee enters into an eternal trance by hearing the sweet lila of Beloved, he is at every moment overpowered by divine thrill, bathed in tears of ecstasy cannot utter a word due to excessive joy, at times he cries loudly the holy names of the Lord and dances in Ananda like a mad man; now he weeps and after a few moments bursts into laughter, again he is merged in meditation and again he prostrates at the feet of every being finding his Hari in all alike and here again and again he sobs and cries out loudly Hari,

Narayana, Vasudeva, Govind! Here he is free from the bonds of birth and death and enters completely in the Lord for ever and anon.

Bhakta Prahlada.

SRI KRISHNA'S SWEETNESS.

(IN EIGHT VERSES)

[*Translated from the Sanskrit composition of Sri Vallabhacharya*]

Sweet are His lips, sweet the face, sweet the eyes, sweet the smile,

Sweet the heart, sweet the motion, the Lord of Sweetness is entirely sweet.

Sweet are His words, sweet His actions, sweet His attire, sweet His pose,

Sweet His gait, sweet His movement, the Lord of Sweetness is entirely sweet.

Sweet the flute, sweet the dust, sweet the hands, sweet the feet,

Sweet His dance, sweet His friendship, the Lord of Sweetness is entirely sweet.

Sweet His music, sweet His drink, sweet His food, sweet His sleep,

Sweet His beauty, sweet the forehead mark, the Lord of sweetness is entirely sweet.

Sweet His organs; sweet the water sports, sweet His playful thefts, sweet His pranks,

Sweet the emission of His mouth, sweet His repose, the Lord of Sweetness is entirely sweet.

Sweet is Gunja, sweet the garland, sweet the Jamuna, sweet the wave,

Sweet the water, sweet the lotus, the Lord of Sweetness is entirely sweet.

Sweet are the Gopis, sweet are His sports, sweet is union, sweet is separation,

Sweet His favourites, sweet His leavings, the Lord of Sweetness is entirely sweet.

Sweet are the Gopas, sweet the cows, sweet the stick, sweet His creation,

Sweet His chastisement, sweet His dispensation, the Lord of Sweetness is entirely sweet.

SINCERITY OF THE HEART.

Often we say, "God is all in all," "He is our Father"; "He is our Friend"; "He is in us and we are in Him"; "Nay, He is our

only hope and aspiration"; Yea, we are all one". Now these words sound very nice and beautiful, but the words from the lips are one thing and the expression of the heart is another. It makes all the difference. So when they come out from the very bottom of our heart, if they strike at the very root of our heart of hearts, then they are truly the most precious jewels—yea, so precious that even the greatest emperors have not the gold wherewith to purchase them!

Friends, I nevertheless offer them to you in love, quite gratis. Will you not accept them?

Know that insincerity on our part, whether little or great, keeps us away in equal proportion from our dear God. Then, Oh! I pray you be bold to think independently and act justly, rightly and sincerely. Sincerity of heart and selfless love are the two wings on which we may soar to the highest Heavens of which the world cannot dream! friends! Hold them fast, for then, and then only you are safe for ever in this tossing sea of ignorance and selfishness.

—*D. S. Paowalla.*

TRUE SADHANA.

We talk of high things, discourse on divine knowledge, proclaim the unreality of the world at every step, expose other's faults and reproach them, and administer cheap homilies on divers topics, but pay little heed to our own weaknesses. Even while discussing sublime things and treating of divine knowledge, we have the desire of honour or fame lurking somewhere in our heart: looking deeply into our heart we can easily detect its presence. The fact of the matter is that we are where our mind is and the real stage of our advancement is also to be judged by the same. If propensities of lust, anger and greed frequently arise in our mind, it should be taken for granted that we have not yet developed a spiritual bent of mind, however much we may talk of spiritual things. We shall be regarded as true Sadhakas only when our mind gets filled with divine thoughts; when propensities of lust, anger and greed will not arise in our mind even when purposely evoked as something necessary and consistent with Dharma (duty) and when the mind will not feel attracted towards sensual

objects as something enjoyable, even when surrounded by such objects. The pity of the whole thing is that now-a-days all of us aspire to become teachers and preachers; none of us is willing to become a devout pupil and enter the path of Sadhana. Without minding in the least the impurities existing in our own heart, we seek to wash others' impurities. The result is that the heart becomes all the more impure, and the mind gets restless; and this mental unrest gives rise to numerous other faults. It helps a good deal in stimulating pride, likes and dislikes, anger, vindictiveness and so on, and occasioning religious controversies. Hence the proper thing for us to do is to look to ourselves, wash the impurities of our own heart, seek to learn something from others with humility, and silently and whole-heartedly pursue whatever appeals to us useful Suppose A is a really wealthy man, but the world does not recognize him as such. This will bring no harm to him, as non recognition on the part of the world will not deprive him of his wealth. But he who enjoys the reputation of being wealthy or desires to be called such, even though not

possessing wealth, meets with a bad plight; he has to undergo hardships and deceives the world. Similarly, instead of desiring to be called virtuous, one should aspire to become really so and to that end he should go on striving silently and devoutly. So long as one does not attain his object he should have no time even to look in other directions. This constitutes what they call true Sadhana.

(Kalyan)

A DEVOTEE OF GOD.

A devotee of the Lord is always fearless because to him the whole universe is an image, a manifestation of his beloved Lord, and he is always anxious to embrace Him.

A devotee of God is free from hypocrisy because he beholds Him seated in every heart. How can there be any difference between his inner and outer life?.

A devotee of God is never angry because he finds his own soul, the Soul of his soul, pervading the whole universe; how, then, can he afford to be angry?

A devotee of God is never proud, for he

has already surrendered all his pride and vanity at the feet of the Lord. There is no vanity left in him.

A devotee of God has no desires because he has attained the Supreme Soul and hence all his desires are already fulfilled.

A devotee of God has no avarice because to him there is nothing worth coveting for except the Lord.

A devotee of God is ever happy because he has perfectly merged himself in the Lord, the embodiment of the highest joy and bliss

A devotee of God has no infatuation because, having surrendered himself to One who is the Lord of Maya, he has understood the secret of Divine Knowledge (Vidya) and hence cannot be enamoured of anything emanating from Maya.

A devotee of God is without any egoism because he has lost his 'Ego' in the bigger Ego of the Lord.

A devotee of God is the greatest lover as he has imbibed the all-loving nature of the Lord.

PREPARE THYSELF FOR RECEIVING HIM.

If you want to instal the Enchanter of hearts in the temple of your heart, the first thing you have to do is to sweep each nook and corner of it and remove therefrom and cast aside all dirt in the form of lust, covetousness, greed, anger, enmity, vindictiveness, pride, attachment, dejection and infatuation. Then you should gather beautiful flowers of self-control, contentment, compassion, forgiveness, friendliness, harmlessness, humility, dispassion, cheerfulness, discrimination, devotion, divine love, etc. and decorate the interior as well as the exterior of the temple with these flewers. When you find the decoration complete in every respect, invoke the Dear One with the whole of your heart and you are sure to get an immediate response from Him: the temple of your heart will be illuminated that very moment by the halo of His Divine Beauty.

Great preparations are made by a government official for the reception of his boss, by an employee for that of his master, by a subject for that of his Ruler, by a people

for that of their leader, by a disciple for that of his preceptor and by a wife for that of her beloved lord. Under such circumstances some preparations, it will be granted, are surely required for the reception of the Lord of the Universe who holds sway even over the gods of Death, Wind, Fire and so on and is the Controller even of Brahma and others, who is the Leader of sages like Narada, Sanatkumara and others, and is the Supreme Ruler of Rulers like Indra and so on, who is the Teacher of World-teachers like Vyasa, Valmiki and so on and the Master of masters; nay, who is the seat of all virtues, the unfathomable ocean, of which the various virtues existing in differnt individuals are mere drops. Then alone you will be considered to have prepared yourself for His reception when the sole absorbing passion of your life will be to have a glimpse of His bewitching appearance and touch His tender feet.

"*Kalyan*"

THE GLORY OF GOD'S NAME,

"Once you have developed a taste and reverence for the Divine Name, you no longer require to exercise your faculty of reasoning or undertake any other form of spiritual discipline All one's doubts are dispelled through the power of the Name, the heart is also purified through the Name, nay, God Himself is realized through the Name"

"Take the Name of Hari every morning and evening, clapping your hands with the rhythm of the sound, all your sins and afflictions will disappear Just as birds nestling on a tree are scared away by clapping of one's hands under the tree, even so, the forces of ignorance working in your heart will be driven away as soon as you utter the Name of Hari with the clapping of hands'

"The name of God uttered consciously, unconsciously, or even through mistake, will surely bring its own reward A person who deliberately goes to bathe in a river is in no way better than his friend who is pushed into the river by someone else, so far as ablution as such is concerned, and a third man who remains lying on his cot and on whom a

bucket of water is thrown also has his body washed."

"A plunge taken into a pool of nectar in any way makes one immortal. This will happen both in the case of the person who takes the plunge after much adoration and him who though unwilling is forcibly pushed into the pool. Even so, God's name uttered consciously, unconsciously, or even through mistake is bound to produce its effect."

"Formerly people used to have simple cases of fever which were cured by a decoction of ordinary ingredients; but now as malarial fever is the order of the day the remedy also is strong. In days of yore people used to perform sacrificial rites, Yogic practices and austere penances, but in this age of Kali, life depends on food, and the mind of man is feeble. All sorts of worldly ills are, therefore, cured merely by chanting the Name of Hari with one-pointed attention."

Swami Ramakrishna Paramahamsa.

STUMBLING-BLOCKS IN THE PATH OF GOD-REALIZATION.

The following are the four great stumbling-blocks in the path of God realization :—

(1) Animal diet,
(2) Extravagance,
(3) Self conceit arising out of learning, and
(4) Lack of faith.

1. One who takes to animal diet can never realise the presence of God in all living beings. A meat-eater becomes heartless and is thus not eligible for Divine Grace. A non-vegetarian spoils his health and is therefore unable to devote himself to God. The mental disposition of a meat-eater partakes of the Tamas element; he therefore finds himself unable to concentrate his mind on God. Hence one should totally abstain from animal diet.

2. Extravagant and luxurious living is a congenial soil for breeding sins. One who spends much and is busy in providing himself with luxuries has to spend his days and nights in anxiety for accumulating riches. If he happens to visit a holy place or attends the

sermon of a saint he thinks of money and money alone even there. Hence one should lead a simple life and spend as little as possible.

3. Self-conceit arising out of learning does not permit an individual to repose faith in the words of guileless saints. It compels him to waste his life in polemics and refuting others' arguments and does not allow him to adopt a piece of good advice in a spirit of reverence. Hence one should give up pride arising out of learning and adopt the soul-elevating teachings of scriptures.

4. Lack of faith makes a man totally averse to God. The initial requisite for cultivating belief in God is faith in scriptural texts and the sayings of reliable personages. Without faith one cannot strive for accomplishing an object and one cannot achieve an object without striving for it. Hence one should repose faith in Scriptures and holy men and believe in the existence of the Soul.

DUTIES OF A SAMNYASI.

1. He should not ask for anything else but bread, even though he may die.

2. He should endure hardships as much as possible.

3. He should cheerfully bear any amount of persecution that he may have to suffer at others' hands

4. He should cease to have any attachment with the world and should take increasing interest in his spiritual practices.

5. He should not prescribe medicine, etc. for others.

6. He should not lose sight of his goal, even though he may have attractive visions to beguile him.

7. He should have nothing to do with woman and gold.

8. He should not associate with the other sex nor with those who mix with them freely.

9. He should not use intoxicating drugs or liquor.

10. He should totally abstain from idle gossip.

11. The whole world is bent on alluring you. You have to comé to grips with the world. You stand at daggers drawn with the world.

12. It is sinful to spend even a minute of your precious life otherwise than in spiritual practice.

13. *The more your mind is attached to* the Lord the more powerful you will become.

14. The less you think of the world the more will the world love you.

15. The moment you are perfectly in love with the Lord the world will be brought completely under your control.

Kalyan.

'TRIBUTE TO THE COW'

By. E. G. Bennett

State Dairy Commissioner, Missouri (U.S A.)

Little does man realize the debt he owes Cow. During the dark ages of savagery and barbarism we find her early ancestors natives of the wild forests of the old world. As the bright rays of civilization penetrated the darkness of that early period, and man called

upon the cow, she came forth from her seclusion to share in the efforts that gave us a greater nation and a more enlightened people.

For two thousand years she has been the co-partner of man, sharing alike in his prosperity and adversity, responding nobly to all that was done for her, until through her development she has become an idol of the people.

In 1493, when Columbus made his second voyage to America, the Cow came with him and from that time to the present day she has been a most potent factor in making this, our own country, one of the great nations.

Her sons helped till the soil of our ancestors and solwly moved the products of the farm to market. They went with man into the dense forests of the new world, helped to clear them for homes and made cultivation possible for the coming generation.

When the tide of emigration turned westward, it was the ox that hauled the belongings of the pioneer across the plains

and over the great mountain ranges to new homes beyond.

The cow is man's greatest benefactor. Hail, wind, droughts, and floods may come, destroy our crops and banish our hopes; but, from what is left, the cow manufactures the most nourishing and life-sustaining foods.

The Cow is life itself to thousands of little ones stranded upon the hollow hearts and barren bosoms of modern womanhood.

We love her for her gentleness, her beauty and her usefulness. Her loyalty has never weakened, and should misfortune overtake us, as we become bowed down with the weight of years, we know that in the cow we have a friend that was never known to falter. She pays the debt. She saves the home.

(*Reproduced from* Tribute to The Cow, *Book II.*)

THE LAST PRAYER OF BHISHMA

Sri Krishna is, indeed, the all-powerful Supreme Being Narayana, the First Person, the First Cause of all, who deluding the world by His Maya and concealing His supreme nature, lives as one among the

Vrishnis. God Siva, the divine sage Narada and the glorious Kapila know the most hidden power and glory of Him Whom you think to be your aunt's son, the object of your affection, your disinterested benefactor, Whom through affection you made your counsellor, messenger and charioteer. In no manner is the mind of the Lord affected thereby; for there is no defect in Him; there is no Ahankara in Him; He has no quality; He looks *equally upon all and is the Ruler of all from* within. Still, O King, note His mercy towards those who are devoted to Him; for Sri Krishna has come on a visit to me now, when I am about to depart from life. A Yogi, who casts off his body giving his mind wholly to Him in devotion and uttering His blessed Name, becomes free from all passions and all Karmas. May that God of gods, the Almighty Krishna of four arms, whose lotus-like face beams with gracious smiles and brilliant eyes, be pleased to look on me and be the object of my contemplation, till I cast off this body

(*Srimad Bhagavata* I. ix. 18—24)

GLORY OF THE PURANAS.

Placing a Brahman in the forefront, one should listen to the Puranas recited by a Brahman from day to day. The Puranic lore is like a huge conflagration which burns a whole forest of sins. The Puranas have been spoken of as the holiest of the holy. One can win the favour of Sri Hari even by hearing a quarter of any Purana. Just as the Lord traverses the heavens in the form of the sun in order to illumine the entire solar system, even so He manifests Himself in the form of the Puranas in this world in order to illumine the hearts of all creatures with the light of wisdom. The Puranas are the best sanctifiers; hence men desirous of pleasing Sri Hari should constantly hear the Puranas, which are the very embodiment of Sri Krsna. The stories of the Puranas are very difficult to hear. They are free from all blemish and have supreme purifying properties. Hence a devotee of Sri Visnu should listen to them with a calm and collected mind. Sri Veda-vyasa, who is a manifestation of Sri Hari Himself, has culled the substance of the Vedas in the form of the Puranas. Hence

one should whole-heartedly devote oneself to the study of the Puranas. The Puranas have discussed and determined the nature of Dharma, and Dharma represents Bhagavan Visnu Himself. Hence the wise man who listens to the Puranas becomes one with Visnu. A Brahman is an image of Sri Hari and the Puranas too are a verbal representation of Bhagavan Visnu. Coming in contact with these two, man is transformed into God.

(*Padmapurana*, *Swargakhanda* LXII. 58-66)

MEANS OF ATTAINING BLESSEDNESS.

Compassion is the highest virtue, forgiveness is the greatest strength; Self Knowledge is the supreme knowledge and there is nothing higher than Truth. Truthfulness is conducive to blessedness; but greater than truth is tendering a salutary advice. To my mind that alone is truthful, which is conducive to the best interests of all creatures. He who has given up all egoistic undertakings, is free from all aspirations and owns no possessions, —in other words, he who has renounced

everything, he alone is learned and he alone is wise. He who indulges in sense enjoyments with senses that are within his control, without getting attached to them, and possesses a tranquil mind, is free from passions and is evercalm and collected, and who being really apart from the body and senses which had so long been identified with the Self is both conjoined with (in the eyes of the world) and disjoined from them (in essence), he is really emancipated and forthwith attains the highest bliss. .He who abstains from ever-indulgence in seeing, touching the person of and speaking to others attains supreme blessedness.

(*Mahabharata, Santiparva*)

MARKS OF A SAINT

A saint is he who possesses the following virtues. Bhagavan Visnu, the Lord of Laksmi (the goddess of prosperity) has sung the glory of such saints with His own lips in *Srimad Bhagavata*. Adoration of the Lord, service of holy men, compassion on all creatures,—these become natural to him. Violence, greed, hypocrisy and duplicity he abandons and looks

upon earthly riches as venom. Forbearing by nature, he has a generous heart and possesses great fortitude and discrimination He always speaks the truth, tries to please all and takes the vow of exclusive devotion. Having conquered the senses, he is free from pride and sanctifies the whole world by his mere presence. Says Bhagavatarasika: the contact of such as oul wipes out the threefold* suffering.

*(1) That which has its origin in the body or mind—Adhyatmic, (2) that which is inflicted by any other being, man or animal, and (3) that which is brought about by natural agencies such as rain, floods, epidemics, earthquakes and so on.

WAY TO ATTAIN THE LORD'S FEET.

The Lord is the very Self of the holy saints. They who quaff the nectar of His stories filled in the cups of their ears are surely able to purify their heart, which was rendered impure by contact with sense-objects, and are brought in close proximity with His lotus feet.

(*Srimad Bhagavata* II. ii 37)

BHAKTIYOGA AND ITS FRUIT.

Bhagavan Sankara says—Parvati! Through the practice of Bhaktiyoga, the devotees gain soon direct vision of God. Men under the spell of the Divine Maya, saying 'this is Truth, this is Truth', remain merged in doubt. When, however, Bhakti is gained, then alone the transcendant truth about Vishnu is realized. Listen, O Parvati, Indra and the other celestials had gained the ambrosia for their happiness; yet without devotion to Vishnu they remained full of misery. Bhakti alone is the ambrosia gaining which one never falls a prey to misery. Attaining Vaikuntha, the abode of Vishnu, the devotee ever ramains near Vishnu merged in bliss. Just as the swan leaves off water and drinks milk, even so abandoning other forms of Dharma one should take recourse only to devotion to Vishnu. Water cannot be retained tied down in a piece of cloth. Even so gaining the human body, whatever is done without the practice of Bhakti, turns out to be nothing but idle labour.

(*Padma-Purana, Uttara.* 128, 25—30)

MARKS OF A VAISHNAVA.

He alone is called a Vaishnava (a devotee of Bhagavan Vishnu), who is internally and externally pure, truthful, forgiving and free from likes and dislikes, and is given to investigating the truth about God He who offers oblations to the sacred fire every day, and is ever hospitable to strangers and devoted to his parents deserves the title of Vaishnava. He who has taken the vow of compassion and is averse to sin and bears on his person the marks of a conch, discus, etc. (which are so intimately associated with the Lord) is worthy of the appellation of Vaishnava. He who wears a string of sacred beads round his neck and constantly repeats by his mouth the sacred word 'Rama' (a name of the Lord) and ever chants the glories of the Lord with a heart full of devotion is known as a Vaishnava. Those who recite the Puranas daily and are ever engaged in performing sacrifices should be recognized as Vaishnavas and are distinguished among the followers of all religious creeds.

(*Padmapurana, Uttarakhanda* 82, 4-8)

HOW DISPASSION LEADS TO DEVOTION.

Malava said, "Pundarika! just as our contact here has been momentary, even so the contacts of all beings with their wives and children are momentary. Therefore, the wise soul who withdraws his mind from the transitory contacts of the world, certainly becomes an object of special favour by God. It is only through God's grace that man obtains the deşire to cultivate Satsanga, and Satsanga awakens the desire to hear the stories of Sri Hari's sports. Hearing these stories in Satsanga from the lips of saints, man begins to recount them with zest and emotion and devotes himself exclusively to remembrance of God. This develops his love for serving the divine feet. Thereafter, engaging himself in practice of Bhajana, he crosses, as in a safe boat, the vast ocean of existence. This is the object of endeavour of all saints following the paths of Knowledge and Action. Therefore, make it the object of your endeavour."

(Padma Purana. Uttar. 214 verses 21—26)

GLORY OF TRUTH

The scriptures prescribe no duty for man higher than maintaining his veracity. Offering oblations to the sacred fire, study of the Vedas, charity and all other virtuous acts performed by him whose word remains unfulfilled go in vain. Just as the scriptures declare truthfulness as the highest virtue for redeeming the wise, even so they proclaim mendacity as the greatest vice for degrading those of a foul mind.

(*Markandeya-Purana VIII 18—20*)

WHO IS BLESSED?

In all the three worlds (heaven, earth and the nether world) blessed are they in whose heart is enshrined exclusive devotion to Sri Hari, no matter if they possess no material wealth For henceforward, bound by the silken chord of their devotion Sri Hari Himself enters into and stays in their heart leaving His own abode once for all.

(*Padmapurana*)

KEY TO WISDOM.

Man obtains the contact of saints only when the merits earned by him through many births ripen. Wisdom dawns in the wake of such contact dispersing the darkness of infatuation and arrogance which have their root in ignorance.

(*Padmapurana*)

WAY TO ABSORPTION IN THE LORD.

Those who lovingly remember Sri Krsna at all times even at night and again on waking up, enter into Sri Krsna on leaving their body, even as oblations thrown into the sacred fire with the recitation of sacred formulas get absorbed into it.

(*Brahmapurana 177. 5*)

GLORY OF BHAKTI

Those immaculate souls in whose heart ever resides Bhakti, which is of the nature of love, see not the god of death even in a dream. The Lord is won neither through austerities nor through a study of the Vedas, not even

through knowledge nor through action, but through devotion alone. The cowherd damsels of Vraja stand as testimony to this fact. It is after thousands of births that a liking for Bhakti develops in the heart of men. It is Bhakti that avails in the Kali age, it is Bhakti that triumphs in the Kali age. Krishna Himself stands at one's door attracted by Bhakti. Those who bear antipathy towards Bhakti suffer in all the three worlds. Of yore the sage Durvasa came to grief for reviling Bhaktas. Have done with fasts, have done with Tirthas (sacred places), have done with the various forms of Yogas and sacrifices and enough of discourses on spiritual topics. Bhakti alone is capable of bestowing Mukti.

(*Padmapurana*)

WHO IS A TRUE SADHU?

Bhagavan Shri Krishna says:—

He who shows compassion to all creatures, who cherishes enmity towards none, who is totally free from the spirit of retaliation, truthful, pure-hearted, looking upon all with an equal eye, always engaged in doing

good to all, whose intellect is not clouded by selfish desires, an embodiment of self-restraint, mild by nature, of an unimpeachable conduct and devoid of possessions, free from desires, satisfied with a small quantity of food, possessing tranquillity of mind and determinate reason, who has surrendered himself to Me (God), always meditating on the Self, never deviating from the path of duty, by nature profound and forbearing, who has conquered the six adjuncts of the material body, viz., hunger, thirst, sorrow, infatuation, birth and death; seeking no honour for himself but always anxious to offer respect to others, able, friendly by nature, compassionate and full of wisdom. He who, though aware of the merits accruing from the due discharge of duties enjoined by Me as well as of the evils resulting from their neglect, nevertheless renounces them all and adores Me alone, he is the best among Sadhus.

(*Bhagavata XI. II. 29-32*)

THE GLORY OF BIRTH IN BHARATAVARSHA.

"Preferable to attainment of Swarga, the abode of those who live for a whole *Kalpa*, and from where return to birth (*Samsara*) is inevitable, is birth in the land of Bharata with the shortest span of life; for here the thoughtful can in a moment get rid of his *Karma* and permanently attain the feet of Sri Hari.

"Jivas, who having been born in this land of Bharata, do not endeavour to attain *Moksha*, get caught (in the meshes of *Samsara*), again and again, like birds of a forest.

"O, blessed are the sons of the land of Bharata, for Sri Hari, the one perfect Lord of all, delightfully accepts all their offerings, when they offer them to gods, invoking them with mantras under different names.

"Therefore, the gods also desire to be born on the sacred land of Bharata in order to store up great, inexhaustible merit.

"He who having been born in the land of Bharata sets his face against righteous duties is like unto him who abandons the

cistern of nectar and gives preference to a pot of poison.

"He who neglects the worship of Vasudeva and takes to wicked actions is like unto him who neglects the Kamadhenu (the cow of plenty) and thirsts after the milk of *Aka* plant.

"In this manner the celestials praise the land of Bharata. Those who having been born here, get addicted only to worldly objects, are certainly deluded by Sri Hari's Maya."

(*Srimad Bhagavata V. 20*)

THE GLORY OF KIRTANA AND DIVINE REMEMBRANCE.

"What is there to wonder if sins are destroyed through the *Kirtana* of the Names of the Imperishable, Almighty Lord, in whom when the heart is attached man no longer goes to hell; whose Remembrance makes even the enjoyments of Heaven appear as hindrances; in whom when the heart is attached the joy of *Brahmaloka* (the highest region in creation) appears insipid and dull; the Eternal Lord, who establishing Himself in

the hearts of men possessing pure understanding, blesses them with Liberation?

"Even the most atrocious sins of Kali, which make man liable to the sufferings of hell, dissolve through a single Remembrance of God. Just as a spark of fire reduces in no time a heap of cotton into ashes, even so through a single Remembrance of God, the sins of hundreds of births are reduced to ashes.

"O chief of Munis, through the constant Remembrance of Janardana (Sri Krishna), the Lord of all beings and Preceptor of the World, man removes all his sorrows and fulfils all his desires."

—*Vishnu-Purana.*

THE HIGHEST OF BEINGS.

"Animate objects are superior to inanimate objects; beings endowed with *Prana* (vital air) are superior to mere animate objects; superior to beings endowed with *Prana* are those that are endowed with the *Chitta* (mind); and superior to these last are those that have developed their sense-organs.

"Among the last, those that have only the sense of touch (e.g. trees, etc.) are lower to those that are endowed with the sense of taste (fish, etc.). Higher to the last are those that have sense of smell; and higher still are those that can perceive sound (snakes, etc.).

"Superior to the last are those that perceive colour (crows and other birds). Superior to birds are the beings possessing teeth on both ends. Among these last those that have many feet are superior to those without feet. Four-footed Jivas are superior to many-footed, and to all these bi-peds (men) are superior.

"Among men the four Varnas are superior; and among four Varnas, the Brahmana is superior. Among Brahmanas, he who knows the Vedas is superior; among the knowers of Vedas, he who understands their meaning is superior.

"Superior to one who understands the meaning is one who can clear doubts. Superior to the last is the Brahmana who is devoted to his *Dharma*. Far superior to him is one who has freed himself from attachments or de-

sires. He practises *Dharma* disinterestedly without seeking any fruit.

"Superior to this last is he who offers unto Me all his activities, their consequences and his body and thus sees nothing between himself and the *Paramatma*. He is equal-seeing and devoid of the sense of doership. I do not see anyone higher than he, who has resigned his body and self unto Me."

(*Srimad Bhagavata III. 29*)

PROPER USE OF THE SENSES.

Make yourself *blind* to everything else than God: refuse to see anything but God. If that is not possible—if the world intrudes upon your vision, at least make it a point not to look into others' faults and sins, at another's wife, and not to look upon objects of enjoyment with greedy eyes and upon the world as an abiding entity.

Make yourself *dumb* so far as all worldly talk is concerned. Refuse to talk on profane subject. Utter not a word other than the Name and praises of God. If that is not possible—if you cannot help talking of worldly

things, at least make it a point not to utter words that are untrue, deceitful and calculated to injure another, words which are full of calumny or self-praise, words of idle gossip and words that are not calculated to engender love for God.

Make yourself *deaf* to all talk unconnected with God, His glory or His Name. Refuse to hear anything but the Divine Name, talks on divine truth, or stories of the sports of the Lord. If that is not possible—if you have to hear to other things, at least make it a point not to hear words reviling God and saints, vilifying others, sexual talk, talk calculated to injure another, words of self-praise, idle gossip, and words likely to divert the mind from meditation on God.

Make yourself *lame* and cripple so far as visiting places unconnected with God is concerned. Wherever you go, you should go with the object of developing love for God or worshipping God. You must make it a point to visit God's temples alone—no matter whether they contain an image of God or not. If that is not possible—if you have to go elsewhere, at least make it a point not to visit a

house of ill fame, a drinking booth, a gambling den, a slaughter-house or places where others are oppressed, where God, saints, religion and morality are denounced or opposed and places where vilification of others and self praise are indulged in

—"*Siva*"

WHAT IS TRUE WISDOM?

In ancient times King Janaka, who had overcome worldly attachment by treading the path of Salvation, said "I am the owner of untold riches; yet really nothing belongs to me Even if the entire city of Mithila is devoured by flames, I shall lose nothing thereby One who has scaled the heights of wisdom never grieves for things that should not be grieved for Like one placed on a high mountain peak and unperceived by the world below he observes the activities of ignorant people going on in the world He alone is really endowed with vision who can discern with the eyes of wisdom what he ought and what he ought not to do And he alone is truly wise who can comprehend through his intellect things which are a sealed book to the

ordinary mind. He who can understand the talks of wise men possessed of the knowledge of *Brahma*, attains honour and high position in society. And he who can realize the five elements constituting the body as one substance and as having evolved from and identical with the Self, attains *Brahma*. Ignorant, narrow-minded and dull people unwilling to practise austerities can never rise to the region of Brahma. Only those who are truly wise attain the Brahmaloka Therefore every achievement depends on wisdom.

—*Mahabharata.*

THE DIVINE NAME.

1. Control of breath (*Pranayama*) effects purity of the five bodily elements, and thereby of the whole body. It produces concentration of mind. The Divine Name purifies the mind. Always practise *Japa* of the Name and meditation.

2. All the scriptures unanimously declare that the *Japa* of the Divine Name is the sole means of spiritual advancement in *Kaliyuga*.

3. 'Hari' is the Name through which release from bondage may be attained. Rama, Rahim, Kali—all these are such Names.

4. The Name and the Named (God) are one. Attempt should be made to know the Named (God) through His Name.

5. The Name can bestow everything, all the Truths are revealed through the Name.

6. To practise *Japa* of the Name through every breath is the best form of spiritual practice.

7. The name alone will wipe out all sins and dispel all doubts. Faith will then automatically shine out. To practise Name through every breath is the sole means of God-Realization. He who can practise the Name all day long will find himself automatically released from the bondage of *Karma*. He who spends time without practice of the Name wastes it either through defaming others, or through pursuit of idle and sinful thoughts, or through quarrelling with others.

8. Repetition of the Name even ten times a day will produce its result. From my

own practical experience I say, there is no easier discipline than the practice of the Name. The practice should be started with faith. Then, the Name will get attached to the breath that runs through the *Sushumna*. In that state, the soul rises above virtue and vice.

9. Practice of the Name is supreme discipline; truly I say, it is the supreme discipline—practise the Name without break or cessation. Through every breath you will feel the union of soul and God.

10. When sins are burnt up by the Name practised through every breath, one can see God face to face. Through such incessant practice the mind becomes transparent like a mirror (in which chastity of life acts as the mercury). All planets and their satellites are clearly reflected in that mirror. The more the impurities of the heart are destroyed, the greater and deeper becomes the realization. Finally, the Rasa-dance of the Lord reveals itself. Human life fulfils itself through this realization.

—*Prabhupada Vijayakrishna Goswami.*

NOTHING BUT THE NAME OF HARI!

If there is anything sweeter than all sweet things, more auspicious than all auspicious objects and more purifying than all purifying agencies, it is the Name of Hari and Hari alone

The whole creation from Brahma down to the meanest blade of grass is illusory. If there is anything real, it is the Name of Hari and Hari alone, which is thrice true.

He is a teacher, father, mother and friend, all in one, who exhorts us to remember constantly one thing, viz, the Name of Hari.

There is no certainty about the breath, it may stop its movement any movement. Therefore what one should do is to chant from one's very childhood nothing but the Name of Hari.

into oblivion a priceless jewel, viz., the Name of Sri Hari.

Take, take to thy ears, convey to thy tongue and chant repeatedly the Name of Hari and nothing else.

What outshines all, reducing the whole world into mere nothingness before it, is the all-conscious, all-blissful and the all-pure Name of Hari and Hari alone.

SALUTATIONS TO THE DEITY.

"I bow to Sri Krishna, who is so fond of Brahmans, nay who is a befriender not only of cows and Brahmans, the holy class, but of the entire universe. My salutations to the Triune Divinity who evolves the universe at the beginning of creation as Brahma (the Creator), maintains it at the time of its subsistence as Vishnu and dissolves it at the end of each cycle as Rudra. Thou dwellest in me as well as in all other creatures and pervadest the entire universe, thus revealing Thy attribute of divinity. I bow to Thy lower nature (*Apara Shakti*), who is the substratum of the three Gunas (*Sattva*, *Rajas*, and *Tamas*, the principles of harmony, activity and inertia) and

who is eternally present in all beings, O Universal Spirit, my obeisance to that Supreme Goddess who is imperceptible by the senses and beyond the ken of speech and mind and can be comprehended by the wise only through their transcendental wisdom. I salute Lord Vishnu from Whom this universe is non-different. May that Prime Cause of the universe who is indestructible and who is the only object worthy of meditation shower His blessings on me. May Sri Hari, who is free from decay and destruction, on whom the whole world is threaded like beads on the string of a rosary and who is the mainstay of all, take compassion on me. My greetings to Him from whom all this visible universe has emanated, who dwelleth in all, who has taken the shape of this all, who is the support of all and in whom all this merges"

—*Bhakta Prahlada.*

BHARATA-SAVITRI.

(The Essence of the Mahabharata)

We have had, and taken leave of, thousands of mothers and fathers, and hundreds

of sons and wives during the many rounds of births that we have undergone, and shall take leave of many more in future births.

There are thousands of occasions for joy and hundreds of occasions for fear. These affect, every day, only him that is ignorant, but never him that is wise.

With uplifted arms I am crying aloud, but nobody hears me. From Righteousness (*Dharma*) is Wealth as also Pleasure. Why should not Righteousness, therefore, be resorted to.

Neither for the sake of pleasure, nor through fear or cupidity, nor even for the sake of one's life should one cast off Righteousness. Righteousness is eternal. Pleasure and pain are evanescent. The *Jiva* is eternal. The cause, however, of his being invested with a body is not eternal.

That man who, waking up at dawn, reads this *Savitri* of the *Bharata*, acquires all the rewards attached to a recitation of the whole epic and ultimately attains to the supreme *Brahma*.

—*Mahabharata*.

solitary corner as no better than a quantity of straw, and incessantly meditates on Him with single-minded Devotion. How unspeakable is the marble-white purity of Lord Vishnu and how miserable are we full of the blemishes of love and hatred. A blazing fire can never maintain its heat before the cool effulgence of a shining moon-beam. Lord Vasudeva ever dwells in his heart who is of a stainless character, free from malice, serene, pure of conduct, friendly to all creatures, speaking pleasant and instructive words and at the same time free from egotism and ignorance. He who has found a place in the heart of that eternal Lord, becomes an embodiment of mildness and tranquillity.

—*Vishnu-Purana.*

PROPER TRAINING OF THE MIND.

"The world perceived by the mind, speech, eye, ear and other organs is a product of Maya and the mind, and is transient. The apprehension of difference between things by a man who has not had proper training of the mind is misapprehension. This leads to good

hinder the unfoldment of divine virtues in you, do not follow them in actual practice Treat yourself as unqualified to follow those teachings If, however, they help the growth of divine virtues, accept them and follow them in practice even if they appear unintelligible to you They will do you no harm

—'*Siva*'

WHO IS A TRUE DEVOTEE OF GOD?

Know that supremely unattached person of spotless character who does not swerve from the duties imposed upon him by Varna srama, who looks upon friends and foes alike with an equal eye, who does not deprive anybody of his property and who does not mean injury to any creature, to be a devotee of Lord Vishnu Know that person of stainless disposition to be a great devotee of Lord Vishnu whose heart is unsullied by the filth in the shape of the dirt of Kali and in whose heart is a perpetual seat for Janardana (Vishnu) Know that best of men to be a devotee of Vishnu who is able by the power of discrimination to look upon a lump of gold left in a

solitary corner as no better than a quantity of straw, and incessantly meditates on Him with single-minded Devotion. How unspeakable is the marble-white purity of Lord Vishnu and how miserable are we full of the blemishes of love and hatred. A blazing fire can never maintain its heat before the cool effulgence of a shining moon-beam. Lord Vasudeva ever dwells in his heart who is of a stainless character, free from malice, serene, pure of conduct, friendly to all creatures, speaking pleasant and instructive words and at the same time free from egotism and ignorance. He who has found a place in the heart of that eternal Lord, becomes an embodiment of mildness and tranquillity.

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and bad consequences. To the individual who thinks of good and bad, there exists the distinction of action as Karma and Akarma. Therefore, do thou properly train thy mind and senses and see this universe in Atma, and find the pervading Atma in Myself, the Supreme Lord. Possessed of Jnana and Vijnana and merged in the delight of Self-realization, and finding thyself to be the self of all embodied creatures, thou wilt not experience obstructions. He who has risen above the sphere of both good and bad, does not refrain from a prohibited act out of fear of bad consequences, nor does he perform a duty in the hope of gaining the resultant good. He acts only like a child. Being a friend to all beings, having a serene mind and possessed of firm conviction through Jnana and Vijnana that the universe is Myself, he does not again get into the path of Samsara."

(Sri Krishna's precepts to Uddhava in the *Bhagavata* XI. Chap. 7, 7-12.)

THE FATE OF PEOPLE LIVING AWAY FROM GOD.

"The wicked men who possess no knowledge of Dharma, who are obstinate, full of conceit and pride and do harm to creatures (*i.e.* kill them) without compunction, are after death eaten in hell by those very creatures. Those who are attached to the dead matter of their own bodies and to all bodily belongings and relations, and hate the Supreme Lord Hari, their own Antaryami, residing in other bodies (*i.e.* give trouble to others) suffer after death. Those who have not attained the knowledge of Truth which leads to Moksa and are yet not wholly ignorant, who are attached only to the three purposes of life, viz. Dharma, Artha and Kama and find not a moment's time for remembrance of God or the Self, kill their own self (*i.e.* spoil the invaluable opportunity of human birth). These destroyers of their own self always suffer from misery and regard ignorance as wisdom, and because of their neglect of the true duty of man all their purposes and wishes are frustrated by Time. People whose faces are turned away from Vasudeva (God) are

forced to abandon their homes, children, friends and wealth, which they possess after so much trouble and labour, and are finally thrown into the hell of darkness."

(*Bhagavata, XI. v. 14-18*).

THE BEST OF EARTHLY BEINGS.

"The man of conquered senses, who gives up all that makes for sin, does not suffer the least diminution of religious merit, wealth or worldly enjoyments. The wise man of righteous conduct, possessing both Knowledge and Culture, who does not behave sinfully towards (hate) the sinner, who speaks sweet words even to those who are crooked by nature, whose heart is always softened by tender feelings for others, has salvation already secure in his possession. The great soul who has shaken off all attachments, who is never swayed by the passions of lust, anger and greed and who is constantly established in righteousness, it is he who sustains this universe. Men of wisdom should pursue through mind, speech and body only such activities as are calculated to contribute to

the welfare of souls both in this world and the next. He who pays homage to the Devas and Rishis, who offers food and drink to the manes and entertains guests goes to the higher regions. The person who having conquered his senses makes a sparing use of his tongue and speaks only words that are sweet and full of friendly advice attains the blissful and immortal regions. A person who is wise, modest and forgiving, who believes in God and is humble, goes to the higher regions allocated for the best of earthly beings.

—*Vishnu-Purana.*

* * * *

Fix thy mind on Me, into Me let thy Reason (Buddhi) enter; then without doubt thou shalt abide in Me hereafter.

—*Bhagavan Sri Krishna.*

* * * *

If you analyse anything worldly, you will find it composed of existence, knowledge and bliss, and endowed with a name and form: The first three of these constitutive factors belong to Brahma (Eternal Substance) and the last two appertain to the world. Hence

withdraw your mind from name and form and be devoted to God who consists of existence, knowledge and bliss.

—*Upanishad.*

* * * *

To become a slave of one's carnal desires and to fall into the meshes of worldly attachment does not constitute human nature. Wife, money, progeny, cattle, house, lands, elephants and treasury, everything is perishable, ephemeral and transitory. It is sheer folly to regard them as one's own. Salvation (Moksha) alone is eternal and superior to everything else, and devotion to God is the only means of attaining it. It therefore behoves everyone to apply oneself to devotion.

—*Devarshi Narada.*

* * * *

Ignorance and the worldly ego manifest themselves only so long as the true nature of God is not realised. Individuality and perceptibility disappear as soon as the reality comes to be known. God, the Ultimate Principle, alone then remains in view.

—*Yogavasishta.*

* * * *

I have seen for myself the pleasure and pain, life and death and old age and sickness inhering in this world. It is with a view to escaping from their clutches that I have entered the order of recluses (Samnyasa). Am I, then, such a fool as to revert to the life of a *householder in order to taste these*? Quest of God and hankering after earthly kingdom cannot go together. The two are as incompatible with each other as light and darkness or the sun and shade. It is idle for one who seeks sovereignty to hope to attain peace.

—*Lord Buddha.*

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He who cites the names of the Bhagavan even through a pretext, in jest, out of grief or casually is absolved from all his sins.

—*Lord Gauranga.*

* * * * *

The body may be subjected to any amount of pain or it may receive any amount of comfort, a devotee of *God pays no heed to*

it. His mind is solely devoted to God: he is always immersed in love of God.

—*Sri Ramakrishna Paramahamsa.*

* * * * *

A lamp burning within the four walls of a house will emit its light through the window. So does God flood the other sense-organs also with the bliss arising out of devotion, once He has manifested Himself in the mind.

—*Sri Ekanatha.*

DEVOTEES OF GOD.

They are called devotees of God, who are established in Sattva (harmony) and ever perform in a disinterested way noble and virtuous acts intended to please the Lord. They alone deserve the title of a devotee, who have their mind ever concentrated on the Lord, whose tongue ever repeats the Divine Name and whose heart ever enshrines the holy feet of the Lord. They are called devotees of the Lord, who are devoted to virtuous conduct and though obliging all are always free from the feeling of possession. Those devotees alone are worthy of this title

who have faith in the scriptures, in the preceptor as well as in noble deeds and are ever dovoted to the Lord.

Skandapurana, Vısnukanda, XX. 59-62)

BHISHMA'S PRAYER TO SRI KRISHNA.

"Even one bend of the head unto Thee, O Krishna, is equal to the performance of ten horse-sacrifices. The man that has performed ten horse-sacrifices is not freed from rebirth, but he who bows to Thee escapes rebirth Those who are devoted to Sri Krishna, who have Sri Krishna for their vow, who think of Sri Krishna at night and rising from sleep, enter Sri Krishna's Being even as oblations of clarified butter sanctified with holy incantations enter the blazing fire. Salutations to Thee that dispellest the fear of hell, to Thee, O Vishnu, that art a boat unto souls plunged amidst the eddies of the ocean represented by worldly life. Salutations to Thee, O protector of the Brahmans, the benefactor of Brahmans and cows, the benefactor of the universe, O Krishna, O Govinda!

The two syllables constituting the word 'Hari' form the sole pecuniary stock of all sojourners through the wilderness of life, the medicine to cure the disease of worldliness and the means of alleviating sorrow and grief. As Truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu, and my sins be destroyed.... Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penance....The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. O Narayana, Thou art eternally present in every substance."

(Mahabharata, Santi Parva

WHO IS TRANQUIL?

"He who has subjugated his senses b spiritual discipline, who looks with an equa eye on both animate and inanimate creation who does not crave for, nor renounce, th happiness and misery that comes to his lot a the result of his past actions, is called tranquil He whose look on all creatures overflow with Love, and is pleasant like the flow o

nectar, is rightly called tranquil. He, the innermost core of whose heart, has become permanently peaceful, who is not drowned in his thoughts and though dealing with the world, does not cultivate attachment to it, is called tranquil. He who is not depressed in the midst of dangers that may continue to eternity, or even when the world is in the process of dissolution, who has not the feeling of 'I' and 'Mine' with regard to the three kinds of bodies, is called tranquil. He who is not swayed by evils like attraction and repulsion, who remains untouched and steadfast like the sky, is called tranquil."

(*Yoga-Vasistha*)

WHO IS WHO ?

Q. Who is wise ?.
A. He who loves God.
Q. Who is wealthy ?
A. He who has laid by a rich store of Bhajan.
Q. Who is happy ?
A. He who sees the Divine Grace operating in every occurrence.
Q. Who is renowned ?

A. He who is a Bhakta in the estimation of God.

Q. Who is learned?

A. He who knows God and the world in their reality.

Q. Who is a man of renunciation?

A. He who entertains no desire or hankering in his mind.

THE BHAKTA'S DESIRE.

O Lord Hari, I would be born again as a servant of those who are servants exclusively of Your feet; O Lord of my life, may my mind continuously remember Your qualities; may my tongue sing of You and may my body do acts of Your worship.

Neither heaven nor Brahmahood, neither suzerainty over this world nor lordship over the nether world, neither supernatural Yogic powers nor even deliverance from rebirth,—(nothing) do I wish which is separated from You, O Lord, who are the only worthy object of desire!

Just as unfledged birds are anxious to see their mother, and young calves pinched with hunger look for the milk of their mother,

just as the beloved wife full of anxiety is eager to see her spouse gone to a distant country, even so my mind, O lotus-eyed Lord, desires to have the sight of You

(*Srimad Bhagavata* VI. xi, 24, 25, 26)

BONDAGE AND RELEASE.

"I tell you now of the distinction between the states of bondage and release, states which though quite opposite to each other are found in the same individual. These are two birds of kindred nature (the Jiva in bondage and God, who is free) which are companions, and by chance have their abode in the same tree. One of them (the Jiva) eats sweet berry (enjoys the fruit of good and evil Karma) and the other (God), though without food (*i.e.*, not subject to Karma) is superior in strength. He who does not eat the fruit of Karma (God) knows Himself as well as the other, but not he who eats the fruit and has been in bondage through eternity. Full of Vidya, the other is eternally blessed. Like a man who has risen from dreams, he who has Vidya is not conditioned by the body, though he is in the body. But

the one in bondage is tied down to a body even in the absence of it, like one in the dreaming state. When the senses apprehend objects of senses and the Gunas their own variations, the wise man does not think that he does anything and remains without any change. The unwise, on the other hand, feels 'I do', 'I am the doer'. Full of renunciation, the man of wisdom does not feel any longing for objects of sight, touch, smell, taste, hearing and the like; he only allows the senses to be fed by the objects of senses, though placed in Prakriti, he remains untouched by it, like the sky. the sun and air. With a perception made intensely keen by the absence of attachments, he has his doubts cut off like one who has risen from a dream. His breath, senses, mind and heart do their functions without thoughts of purpose. He does not change when he is either shown honour and given bodily comfort or his body is put to torture. He does not do, utter or contemplate anything good or bad, but finding delight in the Atman, he continues his course of life almost like inter matter."

(Shrimad Bhagavatam)

METHOD OF BRAHMA-REALIZATION.

Gathering his mind, the Yogi should retire to a mountain cave, a temple or a secluded room. He should not associate with anything through mind, speech and action; for accumulation of and association with things cause misery to Yogis. He should cultivate indifference towards everything. He should be regular about his diet. Worldly gain should cause him no pleasure, nor wordly loss any sorrow. He should look upon with an equal eye both one who censures him and one who bows before him. Whether good is happening to anybody or evil, he should not reflect. When there is gain he should not be besides himself with joy, nor should he worry when there is loss. He should look upon all beings with an equal eye and should remain unattached like the air. He who thus keeps his mind in health, works for others, cultivates an equal eye towards everything and everybody and lives for six months a regular disciplined life can realize Brahma and attain Brahmahood himself.

(*Mahabharata, Shanti-Parva*)

A WARNING.

"This physical body is as transitory as a bubble of water No one knows when life would fly away like a winged bird freed from its cage There will certainly come a day when these friends and relations of the world in whose attachment you are so much absorbed will be separated from you Why do you not awake even under this circumstance? Your enemies, lust, anger, etc, are constantly on the look-out for an opportunity to catch you on the hip and destory you Of what avail is this childhood of yours, make use of it with knowledge and understanding Those who are indifferent towards the interests of the other world and spiritual life, and anxious only to increase the quantity of blood and weight of the body, are atheists Their intellect is covered by the cloud of delusion, therefore they do not hesitate to tread the path of evil and inveigh against the spiritual path Those who follow their lead will be victims of misery and distress Do you tread the royal road on which walk the saints bearing ideal conduct and wide hearts? Do you worship

the saints? Do not allow the mind to wander into evil even for a moment. Do you not possess the fear of Death? Therefore, heed this warning, safeguard your future by taking to the path of Dharma Practice of Dharma is the only means of protection."

(*Mahabharata, Shanti-Parva*)

BHISHMA'S SELF-SURRENDER.

"Salutations to Thee, O divine Krishna; Thou art the origin, Thou art the di-solution of all the worlds. Thou art the Creator, Thou art the Destroyer. Thou, O Hrishikesha, art incapable of being vanquished by anyone. The universe is Thy handiwork. Thou art the soul of the universe which hath sprung from Thee. Salutations to Thee! Thou art the end of all created things. Thou art above the five elements. Salutations to Thee that art the three worlds. and art, again, above the three worlds. O Lord of Yogis, salutations to Thee that art the refuge of everything. O foremost of beings, the words Thou hast said regarding me have enabled me to behold Thy divine attributes as manifest in the three world-

I behold Thy eternal Form. Thou standest shuttiug up the seven paths of the Wind possossed of immeasurable energy. The firmament is occupied by Thy head, the Earth by Thy feet. The points of the compass are Thy two arms, the Sun is Thy eye, and Shakra represents Thy prowess. O Thou of unfading glory, Thy person, attired in yellow robes that resemble the hue of the Atasi flower seems to us like a cloud charged with flashes of lightning. Think, O best of gods, which would be good for me, who am devoted to Thee, seek Thy protection, and desirous of obtaining a blissful end"

(*Mahabharata, Shanti-Parva*)

THE ESSENCE OF DHARMA.

He who outrageously kills harmless creatures for gratification of his own self can never hope to attain happiness after his death. On the other hand, he who has conquered anger and has taken a vow of non-violence, and treats all creatures as the like of his own self attains beatitude hereafter. He who personally has no status in society but looks upon and treats all as his very self becomes

an object of envy to, and unapproachable by, even gods like Indra. How can Indra and such other gods aspire to attain his status? They are mad after power, fame and glory, whereas he is above all such lures and temptations and has easily transcended them, established, as he is, in the Highest Bliss of Self. In a nutshell, the essence of Dharma lies in refraining from doing unto others what one would not do unto oneself. Whatever is done with a selfish motive and with a view to gratify oneself and does not take into consideration others' interests is verily Adharma, the opposite of Dharma.

(Mahabharata)

CONQUEST OF DESIRE IS LIBERATION.

The one source of bondage in this world is desire. Besides this there is no other source of bondage. The individual who attains liberation from the bondage of desire becomes the very embodiment of Brahma. Freed from all sins he begins to shine just as the moon shines when freed from the screen of smoke-like clouds. With patience he leads

his life, neither desiring an early death nor seeking a long life Just as the potter's wheel goes on revolving even after the pot is taken out of it, even so though his Karma is destroyed the liberated soul moves in the world all the while remaining in the state of non action The sea does not overflow though all rivers of the world carry their streams into it Similarly, he in whom all desires enter and get absorbed attains peace He who cherishes desire for enjoyment never attains peace He goes on burning day and night in the fire of desires

(*Mahabharata, Saanti Parva*)

HOW TO CROSS THE RIVER OF WORLDLY EXISTENCE.

"This world is like a broad river with a very strong current This current flowing through every part of it carries along all that exists The five senses are like five crocodiles in this river The mind and the will constitute its banks They are covered up by the grass of desire and infatuation Snakes in the form of lust and anger move up and down its current There are ladders in the

form of Truth to climb up its banks which are full of marsh. This river is being agitated by the whirl of untruth and the mud of anger is settling down its bed. The source of this river is unmanifest. It flows in a strong current He whose heart has not become sinless cannot cross it. It is full of fearful sharks in the form of desire. O child, cross this river of worldly existence with the help of Knowledge."

(*Mahabharata, Shanti-Parva*)

WHO IS QUALIFIED FOR SALVATION?

Heaven as well as supreme happiness may be attained through Contentment. There is nothing greater than Contentment in this world. Those who have overcome anger and exultation alone can realize the joy of Contentment In Contentment lies the highest *Siddhi* or achievement. Hear thou what King Yayati said on this subject, I am relating that to you. Hearing it, the desires of men get withdrawn as the tortoise draws its limbs into its shell. Says King Yayati: "When man no longer dreads or overawes

another, when he becomes free from desire and aversion and does not betray any evil intention through body, speech or mind, it is then that he attains *Brahma*. He who has conquered egoism and ignorance as well as the attachment for wife and children, and who has realized the Self, that man of virtue alone is qualified for attaining salvation."

—*Mahabharata, Santi-Parva, XXVI.*

WHO TRANSCEND SORROWS?

Those who possess the following qualifications are able to transcend sorrows:—

1. Who are hospitable to all on all occasions.
2. Who are devoted to truth as well as to cows and the Brahmans.
3. Who always keep their mind under control.
4. Who never envy others.
5. Who always study sacred books and repeat the Divine Name
6. Who salute all deities.
7. Who take refuge in the Vedas.
8. Who are equipped with faith.
9. Who keep their senses under control.

10. Who scrupulously observe the vows of truthfulness, harmlessness, non-thieving, etc.
11. Who practice charity and austerity.
12. Who observe strict continence.
13. Who render loving service to gods, guests, servants and the manes and take food that remains after feeding them.
14. Who perform sacrifices and treat their parents as well as teachers with reverence and humility.

—*Mahabharata.*

MESSAGE OF THE EARTH.

O how great is the delus on of these kings who, though highly intelligent, regard themselves as immortal, even though their life is as transient as a bubble! Labouring as they do under the wrong notion that they would conquer and establish their sovereignty over earth and the ocean, these people do not see death standing at their elbow. Even if they succeed in bringing the whole earth girdled by the ocean under their sway, the value of such conquest is nothing as compared to the

conquest of the mind. True independence or freedom is attained only through conquest of the mind. The earth which their ancestors left where it was when they departed from this world, and which even their immediate predecessors could not take with them, these kings through their foolishness desire to conquer. Those whose heart is swayed by the grasping spirit engage in fight for land or wealth with their parents, sons and brothers through excessive infatuation. The kings who preceded the present generation of kings imagined through their ignorance that the whole earth belonged to them and would perpetually remain in the possession of their descendants. Is it not a wonder, then, that the successors of those very kings whom they saw with their own eyes entering the jaws of death leaving all their possessions behind—possessions which they made much of during their life-time, hanker after the same without pausing to think that the same fate will overtake them sooner or later? The Earth says—when kings send the message to their enemies that the earth belongs to them and that the latter

must quit it bag and baggage. she cannot restrain her smile, and feels compassion for those silly people.

—*Vishnu-Purana.*

THE MASTER OF MUKTI.

He who has conquered himself and has thus done away with all the causes of evil will not be found wanting in righteousness, wealth and all other things of the world. He who is endowed with culture and wisdom, is rich in character and has that inner light of the Soul, he who does not behave with sinners in an unbecoming manner, treats the wicked ones affectionately and tenderly and whose heart is flooded with feelings of friendliness—he is verily the chosen master of goddess Mukti—liberation. He who has no earthly attachments and is established in righteousness, he who is not susceptible to lust anger, greed and such other weaknesses—he, verily he it is who holds the kingdom of heaven.

—*Vishnu-Purana.*

order, and are even degraded from the human state. They suffer a downfall.

(*Bhagavata XI.V.*)

WORSHIP GOD WITH ALL YOUR BEING.

Speech which eulogizes the virtues of God is speech in the true sense of the term. Hands which perform God's work are true hands. The mind which is engaged in remembering God as the indweller of beings, both animate and inanimate, is the proper type of mind. Ears which hear the sacred stories of His sports are true ears. The head which bows to both the Forms of God (viz., the animate and inanimate creation) is a true head. The eyes which behold both these Forms are true eyes. Limbs which are baptized with the sacred water in which the feet of the Lord and His devotees have been washed are the only worthy limbs.

(*Bhagavata X. Ixxx. 3-4.*)

HOW LACK OF BHAJANA CAUSES DOWNFALL.

Out of the Mouth of Virata, the Lord as the all-embracing Person, was born the Brahman, whose predominant quality is Sattva; out of His arms was born the Kshatriya, whose quality is a mixture of Sattva and Rajas; out of His thighs was born the Vaisya, whose quality is a mixture of Rajas and Tamas; and out of His feet was born the Sudra, whose dominant quality is Tamas. Again, out of His thighs was revealed the Asrama of the Householder, out of His heart was revealed Brahmachary a, out of His chest was revealed the third state of Vanaprastha (life of retirement in forest), and out of His head was revealed Sannyasa, the fourth state of complete renunciation. God Himself is the creator of Varnas and Asramas. He is their soul, protector and guide. Therefore, men belonging to these orders who do not worship the Lord and practise not Bhajana, or who knowing Him, neglect the Supreme Person, *fall from their places in the Varnasrama*

order, and are even degraded from the human state. They suffer a downfall.

(*Bhagavata XI.V.*)

WORSHIP GOD WITH ALL YOUR BEING.

Speech which eulogizes the virtues of God is speech in the true sense of the term. Hands which perform God's work are true hands. The mind which is engaged in remembering God as the indweller of beings, both animate and inanimate, is the proper type of mind. Ears which hear the sacred stories of His sports are true ears. The head which bows to both the Forms of God (viz., the animate and inanimate creation) is a true head. The eyes which behold both these Forms are true eyes. Limbs which are baptized with the sacred water in which the feet of the Lord and His devotees have been washed are the only worthy limbs.

(*Bhagavata X Ixxx. 3-4.*)

HOW TO ATTAIN FREEDOM FROM PHENOMENAL EXISTENCE.

Faith in the Preceptor and the scriptures, practice of Bhagavata Dharma, complete absorption of the heart in the practice of Bhajana, careful observance of the Yamas and Niyamas, worship of Paramatma—the Lord of Yogas, daily practice of hearing of His sacred character, total renunciation of the association of persons devoted to the pursuit of wealth and sense-enjoyments, preference for a secluded life, joy and contentment derived from soul-life, constant drinking of the nectar of Sri Hari's stories refraining from acts and thoughts of violence, carrying on life through means gathered unasked, service with a devoted heart of the Name, Form, Sports and Abode of Sri Hari, constant care about true spiritual good, observance of all rules about bath and daily obligatory worship, refraining from criticism of other spiritual paths and other Devas as objects of worship, bearing patiently the attacks of cold, heat, hunger, thirst and other trying circumstances, always uttering the glories of Sri Hari—through the practice of the discipline

as stated above, the Jiva easily attains freedom from phenomenal worldly existence and gains without trouble strong attachment and exclusive Love for the feet of the Lord.

(*Srimad Bhagavata.*)

BHAGAVATA DHARMA.

"Kavi said—I believe that in this Samsara the uninterrupted contemplation of, and service of the lotus-like feet of God, are the way to be free from all fear, for, at the feet of the Lord alone all fear of the bewildered soul who identifies the body as the self, absolutely disappears. What to speak of men of learning, even to the ignorant, the methods of Devotion, taught by the Lord Himself, are the best for Self-Realization. O King, adopting this Path, one will never go astray; there is no risk for the devotee to suffer a fall, even if he may run along this Path with his eyes closed. Whatever he may do through the body, mind, speech, the various senses, the intellect or the ego, he should offer them all to the Supreme Lord Narayana. Fear arises from identification of the self with the body; one whose face is

turned away from God cannot remember God; identification of the self with the body is caused by the Lord's *Maya (Illusion)*; therefore, the discerning one should worship God with faith and devotion, realizing the oneness of the Guru and Deity. The devotee, who has renounced worldly attachments, should move about hearing and singing without any shame the Names of Vishnu, the wielder of the discus, which have become famous throughout the world on account of the Lord's Avataras and their auspicious deeds. Such a devotee develops divine Love by singing the Names of his beloved Hari, and his Heart melting in devotion, laughs, weeps, screams, sings or dances like a mad man, quite out of the way of the world. The devotee, who has lost all sense of duality, bows to the sky, air, fire, water, earth, stars, planets, all living animals, cardinal points, trees, rivers, seas, and, in fact to all other things believing them to be the Lord's body. Just as a person who eats, feels satisfaction through every morsel, gets nourishment and experiences relief from hunger, even so devotion, realization of the Supreme and in-

difference to worldly things, these three are always found together in the devotee. O King, the devotee who thus worships the feet of Achyuta (God) attains devotion, renunciation and direct realization of God, and, then, the Supreme Peace."

(*Srimad Bhagavata* XI. ii. 33-43.)

KUNTHI'S PRAYER TO SRI KRISHNA.

"O Krishna, Thou art God Himself, the Perfect Person, the First of all, the Ruler of Rulers, who is beyond Prakriti. Thou art present both inside and outside of all beings and yet Thou art perceivable to none, because Thou art concealed behind the screen of Maya. O Krishna, Thou art beyond the reach of the grosser vision. Just as an actor on the stage cannot be recognized by the ignorant man, even so, O Krishna, Thou cannot be realized by the man, who is attached to his body. Again and again, I bow to Thee, O Krishna, O Vasudeva, O Joy of Devaki, O beloved Child of Nanda, O Govinda.....

"O Lord, may calamities continue to befall us through eternity, so that we may be blessed with the favour of Thy sight, which

puts an end to births and death and sufferings of Samsara O Lord, I now realize that true welfare does not lie in worldly prosperity, for man ignores even to utter Thy Name through pride of birth, wealth, learning and good fortune O Hari, Thou revealest Thyself only to the poor in spirit

"O Lord, men who constantly hear of Thy deeds, sing of them, utter and remember Thy Name, will before long see Thy lotus-like feet, and will be freed from births and deaths

"O Lord, cut off my attachment to kith and kin, the attachment which is so strong towards the Pandavas and the Vrishnis, so that the current of my heart may flow towards Thee, even as the Ganges surmounting all obstacles rushes towards the sea"

(Bhagavata I VIII)

MAN WHO TRULY KILLS HIMSELF.

"He who following the Dharmas of his own Varna and Asrama, worships Me with sacrifices without any wish for transient objects, O Uddhava, does not go to Swarga or Naraka, provided he does no prohibited act.

He who while in this world or body, practises the duties of his own Varna and Asrama, observes piety and does nothing wrong or prohibited, attains pure knowledge and develops devotion to Me through My will. Those in Swarga are eager to be in this world as also those that are in hell, because this life is useful for developing knowledge and devotion, whereas those two regions, or the bodies with which the residents of Swarga and Naraka are endowed, are not useful for that purpose. 'A man of true insight should not long for Swarga just as he would not long for hell; he should not long for this body; for through attachment to it he goes astray. The man who observes and understands that life is being cut short every day and every night should shudder with fear, be rid of all attachments, realize the Paramatma, give up all activity and thereby attain perfect freedom from Prakriti. That man is truly killing himself who would not try to cross the sea of Samsara when he has this human body, a sea-worthy boat, the source of all fruits, most efficacious for every purpose, easily fallen to his lot but not easy to secure, the Guru being

its pilot, and Me (God), the favourable wind pushing it on."

(*Bhagavata XI. Chap. 20*)

DHARMA: THE SOLE HELPER AFTER DEATH.

Just as ants slowly gather earth and thus gradually build the ânt-hill, similarly every individual should slowly gather religious merit to serve him in the other world, abstaining from injury to any creature whatsoever.

Neither parents, nor children, nor wife, nor kinsmen will stand by you in the other world; *Dharma* (Virtue) alone will stand by you.

One comes to this world all alone and leaves this world all alone, and alone does he reap the fruits of his good and evil deeds

The kith and kin of an individual throw away his dead body like a log of wood or a clod of earth, turn their backs on him and return home; it is *Dharma* alone which accompanies him to the other world.

Religious merit should, therefore, be daily and gradually earned, so that it may

help us in the other world; for through the help of *Dharma* man can easily cross the terrible regions of hell.

He who treats *Dharma* as the primary thing in this life and whose sins have been washed away through expiatory rites is speedily taken to the other world by *Dharma* itself in the form of a column of light devoid of any earthly vesture.

—*Laws of Manu*, IV. 238—245.

FOR THE SEEKERS OF PEACE.

Not to offend any creature on earth is the highest duty of man. All meritorious actions are in vain if even one person is offended thereby. Forgiveness is the highest strength. To conquer one's self is the highest knowledge But there is no religion higher than Truth; because God himself is Truth. To speak the truth is the surest way to blessedness. But to utter only what adds to the real welfare of humanity is indeed higher even than truth. What apparently is truth but not wholesome to the creatures of the world is merely a phantom of truth and not truth itself. Those who are the seekers of

truth should cut off all attachment, should forsake all desires and hopes and should never waste a moment in acquiring and preserving worldly pleasures. He alone is *Pundit* who has renounced his all. To him people of the world who are awfully enamoured of its luxuries and pleasures are fools of the first water. A man can attain, in a very short time, the highest bliss and be released from the bondage of birth and death for ever, if he has conquered his self, maintains equanimity in all circumstances, and whose mind is not disturbed at all even to see the most beautiful celestial *Apsaras*.

For a seeker of peace it is essential that he should make the whole world his friend and should harbour envy for none. He should keep an attitude of indifference towards sinners. Having conquered his senses and self he should give up all possessions. He should be all calm and contented. Once when he has discarded pride, arrogance and vanity with all their offshoots—what cares and worries should he have! There is no way to liberation excepting the denial of the self. Once when has realized his Self, sorrow and

attachment take to their heels. *Vairagya* takes the possession of his mind and here begins the true quest of Lord, which is the way to blessedness.

For a seeker of eternal peace the mastery over senses is indispensable. He should take to physical, mental and spiritual *Tapa* (penances). He should not take pride over his victory. Day and night he should keep himself engaged in the remembrance of the Lord. He must merge himself completely in God. This alone is the process, this alone is the path to the Eternal Bliss.

—*Devarshi Narada.*

• • • •

1. Never abuse or vilify any one. If an abuse escapes your lips by mistake, you must have a wash then and there, repeat the name of the Lord at least a thousand times and keep a fast for one whole day.

2. As soon as you quit your bed in the morning make obeisance to the earth with a view to cultivating forgiveness and toleration, salute water with a view to imbibing purity and humility and bow to the Sun with a view to acquiring religiosity, illumination and

energy. Then prostrate yourself before your parents, if they are alive, and touch the feet of other elders after that.

3. Give up the habits of abuse, vilification, theft, gambling and adultery altogether.

4. Memorise at least a couple of verses from the *Bhagavadgita* daily and also attend the discourses of saints and holy men. If no such saints are available, read sacred books instead.

5. Pronounce the name of the Lord thirty times in one breath and repeat this process till you have completed nine turnings of the rosary. This should be done both in the morning and evening. This will enable you to steady your mind and bring you within easy reach of God-realization.

(Kalyan)

THE HIDDEN VOICE.

Here am I My child! Here am I! Fear not! Grieve not! Here am I! If thou findest it difficult to practise or even to understand all the Philosophies and all the Doctrines, grieve not! Here am I! If all the rites and the ceremonies do not answer thy heart, grieve

not! Enter thou into those two Eternal gates of Love and Mercy! They are ever open for My devotees. Once entered My devotees become immortal! Oh! to enter into those gates is to enter into My very Self! Know thou that! And Run! Run! and run thou unto Me alone! Run thou nowhere but unto Me alone! Look thou nowhere and at no one but unto Me alone. Think thou of no one but of Me alone. Worship thou no one but Me and Me alone! In all thy conditions hold thou no one but Me and Me alone! Thus thou shalt be freed from all Sins and Sorrows, fears and fetters, ills and evils, desires and ignorance, and thou shalt ever enjoy My Peace and Bliss and thou shalt enter unto Me! No doubt! Trust!

—*Dinshaw S Paowalla.* (*Hong Kong*).

DUTY.

The secret of all success lies in the faithful performance of one's duty. Never, never shun your duty. Put duty always first. Do all your duties joyously, faithfully, and sincerely, however small or large they may be. However high you may soar, still in some

form duty awaits you there too. It is only when we have discharged our duties completely and satisfactorily that we may rise in the stations of life or on the steps of Heaven!

Never interfere with another person's work and duty. Never be inquisitive, simply do your own work diligently and attend to your duty promptly. Never postpone, delay, or lay aside a thing which you have to do at the moment. Do it there and then with joy and with all your energy and might. There lies all your success, either worldly or spiritual.

To delay in good cause is sad, very sad. It is weakness. But to delay when tempted to do wrong is a joy. It is strength.

If we give way to laziness and carelessness, and doubt the Immutable Law, sooner or later failure will follow us.

If we worship diligence, carefulness, and promptness and have full trust in the Lord and Law and keep wide awake, success will inevitably follow us!

—*D. S. Paowalla.*

THE CONTRAST.

Blessed are those high-souled, magnanimous, selfless and glorious ascetics who dwell in mountain caves and are constantly meditating on that effulgent Universal Being who is All-love, All-bliss, All-intelligence and All-lustre. They never inspire fear or awe in the mind of any one and are always shedding tears of love in remembrance of God. Birds which are very timid by nature easily and boldly approach them and, perching on their lap, raise their beaks and suck the tears flowing from their eyes and thus quench their thirst—both physical and spiritual. Their life alone is worth the name. We, on the other hand, build castles in the air, excavate beautiful tanks in the vicinity of those castles and also plant lovely gardens close by. And we spend our whole life in sporting and merry-making in this garden of our dreams. In other words, we fritter away our precious lives in indulging in vain projects of various kinds and are never able to realize our true goal.

—*Bhartrihari.*

WORK IS OBLIGATORY ON ALL.

The Self in man has nothing to do with following the precepts of the Vedas or flouting them, for, the Self is above all distinction. Nevertheless, the Vedas declare that all action which is not sanctioned by scriptural ordinance is most reprehensible. It is incumbent on every one to perform actions devolving on him by virtue of his faith, social status and heredity. It is much more incumbent on enlightened souls to abide by this rule and teach the world by example which may be followed by others. They must make it a point to follow the traditions of the family in which they are born, so that there may be no departure from the established usage. However spiritually advanced one may be, he will be guilty of a moral offence if he sets aside the injunctions of the Sastras. He must follow the line of conduct that has been prescribed for him in the Scriptures.

Those who have obtained all their desires (*i e.*, have nothing more to acquire), in other words, those who have attained desirelessness, for them, too, the duty of promoting the welfare of the world at large remains. Just

as an eyed man leads his blind companions and guides them on their journey, even so the wise should instruct the ignorant in their duty by strictly performing their own duties. If the wise do not take the lead, how will the ignorant know their duty? Whatever great men do receives the appellation of Dharma and all ordinary folks follow it as a standard. This is quite natural. That is why one should not give up work. The wise should take particular care to follow the path of duty. Even if we have all our desires fulfilled and get established in the Self, how shall we be able to redeem humanity? Hence those who are competent and have acquired omniscience should never renounce actions. The social order should be preserved by all means. Hence one should always pursue the prescribed route and show it to the world. Let us not place ourselves on the parting of ways with the world —*Sri Jnaneswara.*

THE AIM OF LIFE.

When through some good turn of fortune a soul develops Faith, He will begin to associate with virtuous souls.

Through association with virtuous souls, he will hear (the Divine Name) and perform *Kirtana;*

He will begin the practice of (sixty-four forms of) *Bhakti*, which will remove all harmful desires.

Through removal of harmful desires, devotion to *Bhakti* is generated.

Through the growth of this devotion, relish for hearing (the Name and glory of God) and *Kirtana*, etc, grows.

From relish grows excessive attachment.

From attachment sprouts the germ of Love for Sri Krishna.

When Love thickens, it is called *Prema* (deep love).

This *Prema* is the Aim or Purpose of Life, the repository of Supreme Bliss.

—*Sri Chaitanya Charitamrita.*

THE BEST WAY TO ATTAIN DIVINE LOVE.

You may get whatever you like in this world through unremitting effort, but devotion to Sri Krishna is exceedingly difficult to have.

There is only one way of securing this rare boon. One should go on repeating the sacred names of Sri Hari at all times, at every place and under all circumstances. Chanting the Lord's names and hearing them repeated by others is the best means of winning His love and one should take shelter in the lotus-like feet of Sri Hari, letting alone all other devices and resources. Nay, one should renounce all other faiths and exclusively devote himself to His thought and remembrance. Bhagavan Kapiladeva says in *Srimad Bhagavata* :—

Those whose thought-currents constantly and uninterruptedly flow towards Me, the dweller in the hearts of all creatures, (as the water of the Ganges forces its way through all impediments and barriers towards the ocean), attracted by descriptions of My virtues (such as My fondness for My devotees, etc.), they should be regarded as having attained My motiveless or exclusive devotion. Once this type of devotion is attained, you cannot remain separated from Sri Krishna who will run to meet and embrace you. This shows how fond He is of His devotees.

—*Sri Sri Chaitanya Deva.*

MARKS OF GERMINATION OF DIVINE LOVE.

The following are the marks of a Devotee in whom the seed of Divine Love has germinated: Forbearance (not to lose temper under the greatest provocation); Scrupulous carefulness about use of Time; Dispassion; Humility; Hopefulness (about God-Realization); Anxious Solicitation (for God-Realization); Unbroken pleasure in chanting the Divine Name; Attachment to Divine glory; Attachment to places connected with God.

Sri Rupa Goswami.

TRUE SURRENDER.

Instead of putting yourself to the trouble of following either this or that method, hand over yourself to God; do not examine the merits of the different Paths, nor walk along any Path yourself. If feeling yourself entirely helpless you can depend on Him, then He who supports all will become your supreme support. Holding you by the hand, and showing you the glow of the Divine Light, nay, what is more, taking you up on his

bosom, meeting all your needs on the way, and giving you joy, He will carry you along with Him.

But when you are already at His feet, why should you worry about the journey, or about reaching any destination? You should feel supremely gratified, now that you have reached His feet. This is true surrender to God. He who having surrendered himself to God seeks some other fruit or imagines that he will attain something different from this, has not truly relinquished every other thing and taken refuge in God.

"*Siva*",

THE BEST AMONG DEVOTEES.

He is the best among devotees who does good to all, does not see defect in others, does not feel jealous of any man, does not crave for anything and is possessed of knowledge and peace; who does not hurt another through mind, speech and body, does not receive charities, whose purified mind is engaged only in hearing about Sri Bhagavan, and who worships the feet of Sri Bhagavan, who serves and reveres his parents, offers

worship himself to gods and deities and helps others to offer such worship who feels delighted in seeing such worship, who honours men of all castes and creeds and serves all ascetics and speaks ill of none; who speaks what conduces to good of all creatures, who appreciates virtues, regards all beings as his very self and looks upon friend and foe with an equal eye; who discourses himself on the scriptures and speaks the truth, who serves men who hold such discourses and speak the truth, who serves cows, Brahmans and visits places of pilgrimage; who feels delighted at the sight of others' prosperity and is deeply devoted to the Divine Name; who digs wells and tanks, lays out gardens, constructs temples, practises the Japa of Gayatri, and who dances in ecstasy at the very mention of the Divine Name.

(Skanda Purana.)

DHARMA IN A NUT-SHELL.

1. He who takes refuge in Vasudeva (Sri Krishna), who is wholly devoted to Vasudeva, being purified of all his sins, attains *Brahma*, the Eternal.

2. The devotees of Vasudeva (Sri Krishna) do not suffer from any misfortune whatsoever. They have not to fear birth, death, old age and disease.

3. The virtuous devotees of Purushottama (Sri Krishna) do not suffer from anger, malice, greed and impure thoughts or reasoning.

4. The heaven with the moon, the sun and the stars, the sky, quarters of the sky and the ocean—all these are held together by the Power of Vasudeva (Sri Krishna).

5. The whole of this movable and immovable creation, together with the Devas, Asuras, Gandharvas, Yakshas, snakes and Rakshasas, is under the control of Sri Krishna.

6. The senses, mind, intellect, the *Antahkarana*, energy, strength, fortitude, the *Kshetra* (Field) and *Kshetrajna* (Knower of the Field) all these are said to be Vasudeva (Sri Krishna) Himself.

7. All scriptures first lay down the importance of *Achara* (right conduct), *Dharma* proceeds from *Achara* (right conduct), and

the Lord or Master of *Dharma* is Achyuta (Sri Krishna) Himself.

8. The Rishis, the Pitris (Manes), the Devas, the primary elements, roots of substances and the whole of movable and immovable creation have emanated from Narayana.

9. *Yoga*, *Jnana* (Knowledge), teachings of Sankhya, etc., the arts, the Vedas, the scriptures, and understanding—all these proceed from Janardana (Sri Krishna).

10. Vishnu alone is great, that Absolute Lord, the Soul of all beings and Enjoyer of the Universe, pervading the three worlds, enjoys all the different elements in various ways.

—*Vishnusahasranama.*

BONDAGE AND LIBERATION.

When the mind desires anything, grieves for anything, rejects anything and accepts anything, gets pleased with one and angry with another, it is in the state of bondage. When it desires nothing, grieves for nothing, rejects nothing, accepts nothing, gets pleased or angry with none, it should be understood to have attained liberation. In the state of

bondage the heart is attached to a point of view, in liberation there is no such attachment. When the ego is non-existent it is liberation, when the ego persists it is bondage. Knowing this neither accept nor reject anything—live a life of perfect peace within yourself.

—*Astavakragita.*

KNOWLEDGE OF THE SELF.

The knowledge of the Self is the real knowledge; all other kinds of knowledge are mere semblance of knowledge, as they do not attempt to find out the essence of reality which is the Self. One may rule over the whole world, yet he cannot attain peace unless he knows the Self. The root of all suffering is cut off by the vision of the Self. Ignorance of the Self is the source of all troubles, and the knowledge of it is that of undecaying bliss and peace.

(*Yogavasistha.*)

CONTENTMENT.

Contentment is the highest blessing. Contentment is the greatest happiness. It is only the man of Contentment who attains

supreme peace. The possessor of the riches of Contentment never gets perturbed He regards the joy of possessing the greatest of worldly empires as of no more value than an insignificant blade of grass. The worst of circumstances cannot upset him The objects of worldly enjoyment appear to him as poison Compared to the sweetness of the nectar of Contentment, the swelling ocean of heavenly ambrosia appears tasteless and insipid. He who cherishes no desire for things unobtained and remains equanimously content with whatever is obtained, the pleasure and pain of the world cannot touch him The troubles of the world continue till the heart is filled up with currents of the nectar of Contentment The heart which is full of Contentment remains ever delighted, that is why knowledge makes its appearance in that heart A transcendent light shines through the face of the man of Contentment, that is why his sight brightens up the face of even a sorrowful man. Celestial riches, the supernatural powers, Devas, manes and Rishis—all feel blessed if they can render any service to the man of Contentment One must make it a point to cultivate Contentment

by any means he can, whether by the practice of Devotion, by Knowledge or by the cultivation of dispassion (Vairagya).

(*Yogavasistha*)

DISCRIMINATION.

One should reflect about oneself with a purified intellect which follows the tracks laid down by the scriptures. An intellect got sharpened by discrimination realizes God. Discrimination is the best remedy for this chronic ailment of worldly existence. Discrimination destroys the very root of all trouble, viz., Ignorance. This world is a world of death, trouble and ignorance; discrimination alone is the means of gaining victory over it. Acceptance of the good through rejection of evil, practice of virtues and rejection of sin become possible through discrimination. Strength, intellect, power, energy and effort attain success through discrimination. Kingdom, wealth and Moksha itself are attainable through discrimination. A man possessing discrimination does not get frightened and perplexed in the face of trouble, nor does prosperity throw him off his balance. But for

a man without discrimination even prosperity is turned into adversity All the misery of the world is due to lack of discrimination. Discrimination cools even a strong, blazing internal fire. Discrimination is the same as divine sight, through it one attains God-Realization and supreme bliss. What is this world? Who am I? What is my relation with the world? When this train of thought grips a soul, he will begin to realize God through cessation of relation with the world. Therefore one should practise discrimination with a calm, purified intellect which follows the scriptures.

(Yogavasistha)

SELF-RESTRAINT IS REAL AUSTERITY.

He who practises self-control, what need has he to retire to the forest? And he who is lax in self-control, what good can he derive from adopting a hermit's life? Wherever a man of restraint lives, it is for him a forest and a hermitage. One takes precaution on hearing about burglary in a neighbour's house. This is but meet and proper. But have you

no fear of Death, which claims its victims everyday from one family or another? Therefore, O man, be on your guard. He who is attached to sense-enjoyments will carry his evil desires with him even if he retires to the forest, and restraint over the five sense-organs practised even in a house-holder's life is real austerity. For the unattached person engaged in activities untainted by evil, the home is as good as a hermitage.

THE GOAL.

When we have passed beyond knowings, then we shall have knowledge. Reason was the helper; Reason is the bar.

When we have passed beyond willings, then we shall have Power. Effort was the helper; Effort is the bar.

When we have passed beyond enjoyings, then we shall have Bliss Desire was the helper, Desire is the bar.

When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.

When we have passed beyond humanity,

then we shall be the Man. The Animal was the helper; the Animal is the bar.

Transform reason into ordered intuition; let all thyself be light This is thy goal.

Transform effort into an even and sovereign overflowing of the soul-strength; Let all thyself be conscious force. This is thy goal.

Transform enjoying into an even and objectless ecstasy; Let all thyself be bliss. This is thy goal.

Transform the divided individual into the world-personality; Let all thyself be the divine. This is thy goal.

Transform the animal into the Driver of the herds; Let all thyself be Krishna. This is the goal.

(Sri Aurobindo)

HOW TO YEARN FOR GOD IN MEDITATION.

Truly this All is God—as born of Him, returning to Him, breathing in Him. So let a man with peace at heart meditate thereon. For man is in truth a thing that yearns. As is a man's yearning in this world, such does

he become on his departing hence. Therefore, let him yearn for God in meditation thus—

Of mind is He made, Life is His body, Light is His form. His purpose is Truth. His spirit is Space. His are all deeds, all desires; His are all scents, and all tastes. Pervades He this All, Silent, Unconcerned.

He is my Soul within my heart, smaller than a grain of rice or barley, smaller than a mustard-seed or a canary-seed or a husked canary-seed. He is my Soul within my heart, greater than Earth, atmosphere and the heavens, greater than these worlds.

His are all deeds, all desires; His are all scents and all tastes. Pervades He this All, Silent, Unconcerned. Such is my Soul within my heart. Such is God. To Him shall I be united on my departing hence. He who has felt this truth can know no doubt.

(*Chhandogya Upanisad* III. 14)

THE HEART OF RELIGION.

1. All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that

renounced thou shouldst enjoy; lust not after any man's possession.

2. Doing verily works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.

3. Sunless are those worlds and enveloped in blind gloom, whereto all they in their passing hence resort who are slayers of their souls.

4. One unmoving that is swifter than Mind, That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In that the Master of Life establishes the waters.

5. That moves and that moves not; That is far and the same is near; That is within all this and That also is outside all this.

6. But he who sees everywhere the self in all existences and all existences in the self, shrinks not thereafter from aught.

7. He in whom it is the Self-Being that has become all existences that are Becomings, for He has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

8. It is he that has gone abroad—That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil: The Seer, the Thinker, the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

9. Into a blind darkness they enter who follow after the ignorance, they as if into a greater darkness who devote themselves to the knowledge alone.

—*Isopanishad (Translation by Sri Aurobindo)*

CONTROL OF MIND.

1. As a fletcher makes straight his arrow, so does the wise man makes straight the mind which, trembling and unsteady, is difficult to guard and restrain.

2. As a fish struggles when snatched out from its watery home and cast on the land, so struggles the mind in all directions to free itself from the dominion of *Mara* (the Evil One).

3. It is good to restrain a mind which is difficult to subjugate, which is flighty and

seizes upon whatsoever it desires; a mind thus subjugated is conducive to happiness.

4. Let the wise man, then, watch over his mind, which is very difficult to understand, full of subtlety, and seizing on whatsoever it desires; thus to watch over the mind is conducive to happiness.

5. The mind going far, moving alone, incorporeal hides in the cave (of the heart). Those who restrain it will be liberated from *Mara*.

6. A man of unsteady mind, who knows not the true doctrine, whose serenity is unruffled will not be perfect in Knowledge.

7. He who possesses a mind untouched by evil, a mind serene, that has risen above merit and demerit, will have nought to fear, as he is vigilant.

8. Let such a one deem his body as fragile as an earthen jar, but his mind strong as a fortress; then let him fight *Mara* (with the sword of Knowledge) and guard his conquest without hankering.

9. Erelong, alas! the body will lie on earth, neglected, lifeless as a useless log.

10. In whatever way a hater may harm

him whom he hates, or an enemy may injure, even more vitally, his foe, yet greater still will the mischief be when done by an ill-directed mind.

11. Neither father nor mother nor kindred can confer greater benefits than does the well-directed mind.

—*Dhammapada.*

WHAT IS TRUE KNOWLEDGE?

1. Absence of pride, freedom from hypocrisy, harmlessness, forgiveness, straightforwardness, service of the preceptor, purity of mind and body, steadfastness, control over mind and body;

2. Aversion to all objects of enjoyment (of this world and of the next), absence of egoism, constant revolving in mind of the pain and suffering involved in birth, death, old age, and disease;

3. Absence of attachment, absence of identification with son, wife, home, etc., constant balance of mind both in favourable and unfavourable circumstances;

4. Devotion to Me (God) through exclusive attachment of mind, living in secluded

and sacred places, absence of pleasure in the company of men;

5. Constant fixity in Self-knowledge, observing everywhere the essential Truth (God),—all this is declared to be Knowledge (Wisdom), and what is contrary to this is Ignorance.

(*Gita* XIII. 7—11)

DIVINE VIRTUES.

Fearlessness, purity of heart, fixity in *Yoga* for the sake of wisdom, charity, control of senses, self-sacrifice, study of scriptures, austerity and straightforwardness;

Harmlessness, truthfulness, freedom from wrath, self-abnegation, tranquillity, absence of the tendency to speak ill of others, compassion for God's creatures, absence of cupidity, tenderness of heart and sobriety;

Spiritual energy, forgiveness, fortitude, purity of mind and body, absence of enmity and absence of pride, these are the characteristics of him who is born with a divine legacy.

(*Gita* XVI. 1—3)

THE GLORY OF SRI RAMA'S NAME.

"O the best of the twice-born, Jaimini, the man who remembers the name of Rama at the time of death, though he may be the very image of sin, attains the Supreme State or Moksa. The sensible man who remembers the Name of Rama when starting on a journey gains the objects for which the journey is undertaken; there is not a shadow of doubt about it. He who remembers the name of Rama in a forest, a desolate path or in a fearful cremation ground comes to no harm. O Jaimini, no harm befalls a man who remembers the Name of Rama in a royal court, in a field of battle, in a foreign land, in an encounter with thieves and robbers, after a bad dream, during suffering caused by inauspicious planets, in a mishap and also when there is fear from fire or disease O the best of the twice born, the Name of Rama dispels all inauspicious happenings; both worldly prosperity and liberty result from it. Therefore, a man of discretion should always remember it.

"O Saint, who has realized Brahma, I

say verily unto you, know the moment which is spent without the rememberance of the Name of Rama as spent in vain. The tongue which has acquired the taste of the nectar of Rama's Name is rightly called a tongue by the sage who knows truth. In the name of Truth, verily I say unto you, over and over again, he who remembers the Name of Rama never meets with loss or ruin."

(*Padma-Purana*)

THE FIRST CAUSE OF CREATION.

"Pariksit! Just as the bee extracts honey from different flowers, even so Bhagavan Sri Krishna Himself, the Revealer of the *Vedas*, has brought out this essence of Jnana and Vijnana (in the shape of Srimad Bhagavata) to free his devotees from the fear of worldly existence. To put an end to the fears of old age, disease, etc., He had also extracted the nectar from the ocean of milk. These two He distributed among the two types of His devotees, viz., those who follow the paths of Nivritti and Pravritti. That Perfect Person, Bhagavan Sri Krishna, is the First Cause of

entire creation. I offer my obeisances to His feet."

(*Bhagavata, XI. xxix. 49*)

HIGHEST GOOD IN A SHORT HOUR.

"In this world, what use is it to a careless man to have many years of life, if they are spent in ignorance of their value? On the other hand, even a single hour of life is of great value, if a man uses it in endeavouring for the highest good. A well known saintly king, Khatvanga by name, having come to know the measure of the life that still remained to him, renounced everything in a short hour and realized Sri Hari, who alone can dispel the fear of Samsara.

(*Srimad Bhagavata 2.1. 12.13*)

THIRTY ITEMS OF MAN'S DUTY.

Truth, compassion, austerities, purity, endurance, discrimination between right and wrong, control over the mind and senses, non-violence, practice of Brahmacharya, renunciation of prohibitory acts and of part

of one's earning for charity, study of the Vedas and practices of Japa and Kirtana of the Divine Name, contentment, service of saints who regard all as equal, gradual withdrawal from worldly enjoyments, reflection on the failure of man's egoistic efforts, introspection, meditation on the Self, equitable distribution among creatures of food grains and other necessary things, looking upon all beings and especially men as the Self or as the Deity, hearing, loud chanting and constant remembrance of the Name and virtues of Bhagavan Sri Krishna, the Supreme refuge of saints, offering of service, adoration and salutations to Him, cultivation of the servant or friendly sentiment towards Him and surrender of the Self to Him—all these are the highest Dharma of men. Observance of these thirty items of Dharma propitiates God, the soul of the Universe.

(*Srimad Bhagavata VII xi 8 12*)

SRI KRISHNA AND HIS GRACE.

I meditate on Brahma in the Form of Sri Krishna, the destroyer of sins, who is by nature free from all defects and is the sole

repository of all auspicious virtues. The four Vyuhas, viz, Vasudeva and others are His four different aspects. He is the best and highest of all and is possessed of lotus-like eyes. Together with Him, I remember also Sri Radha, the beloved daughter of Sri Vrishabhanu, who full of joy ever abides close to Sri Krishna on the left side. In beauty She is worthy of Sri Krishna Served constantly by thousands of associates and maids, She is the bestower of all desired objects. Chief gods like Brahma and Siva also offer their obeisances to the lotus like feet of Bhagavan Sri Krishna. In order only to fulfil the desire of devotees, the Lord has assumed the enchanting Form, which can be easily meditated upon, though His powers are inconceivable and none can comprehend even His intention. I see no other support apart from the lotus-like feet of Bhagavan Sri Krishna. The grace of Bhagavan Sri Krishna, the Lord over all Lords of creation, descends only on those who are possessed of humility and similar other virtues, and the fruit of that grace is realization of Divine Love. This is the higher form of Devotion. The Devotion that

is practised as a means to the realization of Divine Love is the secondary form of Devotion

—*Sri Nimbarkaswami.*

GLORY OF SATSANG.

Saints, who observe the rules of right conduct according to the Varna and Asrama system, whose mind is free from evils like lust, etc, who go on ever reflecting in their mind on love intoxicated devotees of God, are alone qualified to guide aspirants in the spiritual path. Contact with such saints is the highest good. Such contact is difficult for those whose mind and senses are not under control. When Satsang is obtained by any means, one should regard it as the bearing of the fruit of the merits of his previous births. When the sins of many births are destroyed, one gains the privilege of Satsang, otherwise not. The sun by his rays removes only the outer darkness during the day, but the saint constantly goes on removing the inner darkness by rays in the form of instructions. True, such saints, in whose heart the ocean of

divine love goes on swelling, are scarce in the world. But if some time or other contact is made with such souls, one gains eternal peace for all time to come.

(*Brhannaradiya Purana IV. 34—38*)

REALIZATION OF BRAHMA THROUGH EVENNESS OF MIND.

"God is within one's heart. He is equally present in all beings. One can oneself see Him through a concentrated mind. He who causes fear to none, nor is himself afraid of any being, he who neither seeks anything nor hates anything attains the realization of Brahma. God is realized when there is cessation of attribution of evil to any being whatsoever, through mind, speech and action. When renouncing envy, which brings delusion to the mind, man fixes his mind, freed from lust and infatuation, on the soul, he realizes Brahma. When cultivating an equal attitude towards all objects of hearing and sight and towards all creatures, man rises above pairs of opposite feelings, he attains the character of Brahma. When he begins to look upon praise and blame, gold and iron,

pleasure and pain, heat and cold, fortune and misfortune, kindness and unkindness and life and death with an equal eye, it is then he attains the character of Brahma".

(*Mahabharata S. P. chap 326*)

MAN'S DUTY.

This body is but a lump made of bones, flesh and blood Give up regarding it as the 'I'. Give up also the feeling of meum in regard to wife and children Treat the world as ephemeral. Do not form any attachment for anything in the world under the false notion that it has a permanent existence Fix your heart on dispassion and dispassion alone, engage yourself in the practice of devotion to God, Worship of God is one's highest duty. Devote yourself to its constant practice Turn the face from all other earthly duties Render constant service to saints Renouncing all desires of enjoyment and all consideration of good and evil in others, devote yourself only to the loving service of the Lord and to drinking through the ears the sweet nectar of the Lord's stories (*Padma Purana*)

FRUIT OF HEARING THE STORIES OF GOD.

"O boundless Lord, may I have the association of those great souls of pure mind, who bear to you an unbroken flood of devotion, whereby, intoxicated with the nectarean stories of Your excellences, I shall easily cross the terrible and extremely perilous sea of this endless Samsara. O Lord, those who associate only with saints, whose hearts are always drawn to the fragrance of Your lotus-feet, care not for the body, which is so very dear, nor for its belongings—son, wife, friend and house." —*Dhruva*

(*Srimad Bhagavata IV. ix. 11-12*)

VALUE OF RECOUNTING GOD'S STORIES

"Chanting of the stories of Rama drives away the impurities of Kali, just as birds are scared away by the clapping of hands;

For him, who desires to cross the ocean of wordly existence,

The story of Rama is like a stout barge."

(*Ramacharitamanasa*)

NEED OF TURNING THE FACE TOWARDS GOD.

"O Lord, those who regard you as the substratum of all beings, and worship You in every being, trample the head of Death in contempt. Those whose faces are turned away from You, however, learned they may be, are kept tied by you to the texts of the Vedas enjoining rituals, even as the cattle are kept tethered with strings. Those, however, who have developed Love for You, purify not only themselves but others as well, and bring release to all, who come in contact with them from worldly bondage. This privilege cannot be enjoyed by those whose faces are turned away from You".

(Srimad Bhagavata)

HOMAGE TO GOD.

To the God who is in fire and who is in the waters;
To the God who has suffused Himself through all the world;
To the God who is in summer plants and in large forest trees;
To that God be adoration, adoration!

(Swet. Up. II. 17)

YOGA SADHANA.

There are seven Keys to the Great Gate,
Being eight in one and one in eight.
First, let the body of thee be still,
Bound by the carements of will,
Corpse-rigid; thus thou mayst abort
The fidget-babes that tease the thought.
Next, let the breath-rhythm be low,
Easy, regular and slow;
So that thy being be in tune
With the Great Sea's Pacific Swoon.
Third, let thy life be pure and calm,
Swayed softly as a windless palm.
Fourth, let the will-to-live be bound
To the one love of the Profound.
Fifth, let the thought, divinely free
From sense, observe its entity.
Watch every thought that springs; enhance
Hour after hour thy vigilance!
Intense and keen, turned inward, miss
No atom of analysis!
Sixth, on one thought securely pinned
Still every whisper of the wind!
So like a flame straight and unstirred
Burn up thy being in one word!
Next, still that ecstasy, prolong

Thy meditation steep and strong,
Slaying even God, should He distract
Thy attention from the chosen act!
Last, all these things in one o'erpowered,
Time that the midnight blossom flowered!
The Oneness is Yet even in this,
My son, thou shalt not do amiss
If thou restrain the expression, shoot
Thy glance at rapture's darkling root,
Discarding name, form, sight, and stress
Even of this high consciousness;
Pierce to the heart! I leave thee here;
Thou art the Master I revere
Thy radiance that rolls afar,
O Brother of the Silver Star!

Hereward Carrington.

HE WHO DOES NOT FIND.

The way of Meditation cannot reach
Emancipation and enlightenment
But thou wilt find the way of Holy Thought;
With mind made calm and steadfast, thou wilt see
The Permanent amid the mutable,
The Truth eternal in the things that change:
Thou wilt behold the Perfect Law: Cosmos

From Chaos rises when the conquered self
Lies underneath man's heel: Love be thy strength;
Look on the passion-tortured multitudes,
And have compassion on them; know their pain
By thy long sorrow ended. Thou wilt come
To perfect peace, and so wilt bless the world,
Leading unto the High and Holy Way
The feet of them that seek.—And now I go
To my Abode; go thou unto thy work.

James Allen.

FEARLESS

No darksome power can take away from me
Thy gift of inexpressible joy and peace;
Behind all mortal suffering I see
The marching waves of Thy immortal bliss.
Unquénchable in the soul's deep thirst for love
That keeps me, Mother, at Thy lotus feet;
While Thy compassion flows down from above,
Dire circumstance I need not fear to meet.
Dauntless I stand, immutable as a rock,
The world can no more wear upon its face

The old mask of sorrow and death ; each
trenchant shock
Brings me but closer into Thy embrace.
Gently I am lifted out of earthly strife,
And feel Thy Love transforming all my life.

Anilbaran Ray.

GLIMPSES

I

The fault, the lapse in thousandfold detailed
things,
The ego's small claims blindly indulged by
men,—
This forms a dark impervious layer
Screening the sunwhite Eternal Presence.

II

This human life so tangled in mortal bonds,
This shifting chaos fretted with hopes belied,
Thou weavest into heavenly patterns,
Colour and beauty and joy and wonder.

III

There is no sorrow racking the human soul,
But heals at once its ache when the heart is
held
In Thy serene and blissful Presence ;
Rent the oppression, the veil of darkness.
(In Alcaic measure as shown by Sri
Aurobindo in Jivanmukta).

A SUMMER NIGHT.

The night is cool; the oppressive glare of day
Has left no trace on earth; a landward
breeze
Freshening and blowing through the spring-
decked trees
Echoes the ceaseless roar of a troubled bay.
The young Moon with the monsoon clouds
at play
Sends forth a dreamy gaze; a distant flute
Is marred by the barking of a haunted brute;
Forces of darkness hold the world in sway.
A thousand thought-forms racing through the
mind,
Feelings of hope and fear, of joy and woe
That rise and fall like waves tossed by the
wind—
Where are the shaped? Towards what goal
their flow?
Nothing affects the Soul's eternal sky
That watches in silence all this passing by.

—*A. Roy.*

NEW BIRTH.

Dissolve thyself, dissolve; let thy own hand
Kindle the funeral pyre,
All that thou wast consume. This sole demand
Thy Master makes, to find life through this death.

The glory of the sacred fire
Of sacrifice shall move supernal Grace,
A hidden light shall burst, leap forth a breath
Of spring unknown to man's desire!
Clinging to darkness tremblest thou to face
The ordeal flame? Snap, snap thy ancient chains with faith
In its Phoenix charm for the aspiring earth—
Let all the riches gathered in thy life's long race
Be moulded by its alchemy to a greater birth.

—*A. Roy.*

AN ECHO.

An echo from Thy honied flute
Comes floating over earth's agonies;
It fills my heart with a longing mute,
The dream of a joy that never dies.

It brings from far enchanting shades
A tune of Love's eternal play
In groves where the full moon never fades
And blossomed cheeks have no decay.

—*A. Roy.*

WHY WEEPEST?

Why weep'st thou the fall of a rose, ah why—
For the bloom that has had its day?
Or grievest for earthly joys that fly
At the end of their transient play?

The songs of birds and the air and the sky
Call thee to break thy chains
Of vain desire—vain and dry,
Hugging to the heart thy pains!

Take, O take what this world can give
In forms of beauty and grace—
The charms that the sun-set cloud-ways weave,
The smiles on a human face.

So growing in love and bliss, with thy soul
Released from all alloy,
In the All Beautiful reach thy goal,
In the home of immortal joy.

—*A. Roy.*

A VISION OF THE SELF.

The snow-capped high Himalaya that stands
Braving all storm, the boundless sky, the sea,
Give but a faint glimpse of the Self to me;
Beyond all mortal ties my heart expands.

I am a peer of the stars unsullied bright
That in immutable silence look below
Upon the waves of earthly joy and woe,
Untouched, unfaltering in their course of light.

Frail life imprisoned in this mould of clay,
Brief dark stage in the journey of my soul
With Freedom, Love, Divinity the goal,
Not ever-doomed to suffer and decay.

—*A. Roy.*

MY KING.

At every turn Thou meetest me, O my King,
The sky in trance, the ever-wakeful sea
Thy aspects show; the flaming notes that bring
The cuckoo to her mate
With charming immortal draw all hearts to Thee.

Shooting their branches heavenward, green
in faith,
The trees aspiring wait,
The wind blows with the sweetness of thy
breath.

The world at play on its swing of suns and
stars that gleam
Eternally,—all open only a gate
To endless miracles hidden in Thy Self
Supreme.

—*A. Roy.*

THE CROSS.

I stand aside from Time's domain,
The world rolls on before my eyes,
An interminable sea of sighs;
Benighted creatures struggle in vain
Against the ruthless sway of foes
Unseen, unknown, that daily forge
New chains, new torture slow but sure.

It was not once that Christ, the Pure,
Bled on the Cross, but every day
In thousand hearts he is nailed again!
All truth is mocked; this lump of clay
Distorts all love and beauty's call;
Man's quest of pleasure brings but pain.

The soul aroused now measures the fall
From its Divinity, and, lo!
The darkness faints before the glow
Of aspiration; nothing can
Repress the tiny spark in man,
Which waits to make him a living flame.

Of all-engrossing love, that will
Redeem this clay, transmute all pain
To marvellous joy, and thus fulfil
Earth's ancient dream and Heaven's clain.

I stand aside from Time's domain,
The world rolls on before my eyes,
A new Light dawning in its skies—
The Cross hath not been borne in vain.

—*A. Roy.*

MOTHER VICTORIOUS.

Upon this mortal earth Thou buildest a
garden of Paradise,
O Mother of dreams, Mother victorious!
Overwhelmed with wonder the heart lies
prostrate at Thy feet,
O Mother victorious!

Saints and great souls sing to Thee in
adoration,

O Mother omnipotent, Mother victorious!
Blind darknesses fall faint and numb before
the arrows of Thy Light,
O Mother victorious!

Saviour from all evil, deliverer from pain is
Thy Great Name,
O Mother victorious!
A home of safety is the refuge at Thy feet,
O Mother of Bliss, Mother victorious!

The fear of death and age vanishes today,
O all-conquering Mother, Mother
victorious!
The seas of sorrow disappear at the touch of
Thy Grace,
O Mother of Peace, Mother victorious!

The sheen of gold pales before Thy hue that
enthrals my soul,
O Mother of Light, Mother victorious!
In the heart of the devotee Thou art the
delight that is heaven's nectar,
O Mother of Love, Mother victorious!

(Translated by Nolini Kanto Gupta from a Bengali song.)

—*A. Roy.*

GOD EXISTS

"God exists We ought not, do not want, to prove it, to attempt that would be blasphemy, to deny it madness God lives in our conscience, in the conscience of Humanity, in the Universe around us, our conscience calls to him in our most solemn moments of sorrow and joy. He who denies God before a sorry night, before the graves of his dearest ones, before the martyr's scaffold, is a very wretched or a very guilty man"

—*Mon Mazzini*

A COMPARITIVE STUDY

PART II.

1. "As men approach Me, so I accept them to My Love (Bhajami), men follow in every way my path, O son of Pritha"

—*Gita IV-11.*

2 "Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undevia ting"

—*Gita VII-21*

3 "Even those who sacrifice to other Godhead, with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to true law"

—*Gita IX-23.*

RIG VEDA.

1. She follows to the goal of those that are passing on beyond, she is the first in the eternal succession of the dawns that are coming,—Usha widens bringing out that which lives, awakening someone who was dead What is her scope when she harmonises with the dawns that shone out before and those that now must shine? She desires the ancient mornings and fulfils their light; projecting forwards her illumination she enters into communion with the rest that are to come. —*Kutsa Angirasa.- Rig Veda.*

* * * * *

2. Threefold are those supreme births of this divine force that is in the world, they are true, they are desirable; he moves there wide-overt within the infinite and shines pure, luminous and fulfiling That which is immortal in mortals and possessed of the truth, is a god and established inwardly as an energy working out in our divine powers ... Become high-uplifted, O strength, pierce all veils, manifest in us the things of the Godhead.

—*Vamadeva-Rig Veda.*

* * * * *

3. By the Names of the Lord and hers they shaped and measured the force of the Mother of Light; wearing might after might of that Force as a robe the Lords of Maya shaped out Form in this Being.

The Masters of Maya shaped all by His Maya; the Fathers who have divine vision set Him within as a child that is to be born.

—*Rig Veda.*

* * * * *

4. This is the Power discoverd by the mortal that has the multitude of its desires that it may sustain all things; it takes the taste of all foods and builds a house for the being.

—*Rig Veda.*

* * * * *

5. I cannot travel to the Truth of the luminous Lord by force or by the duality Who are they that protect the foundation of the falsehood? Who are the guardians of the unreal word?

Then existence was not nor non-existence, the mid-world was not nor the Ether nor what is beyond. What covered

all? where was it? in whose refuge? what was that ocean dense and deep? Death was not nor immortality nor the knowledge of day and night. That one lived without breath by his self-law, there was nothing else nor aught beyond it. In the beginning Darkness was hidden by darkness, all this was an ocean of inconscience. When universal being was concealed by fragmentation, then by the greatness of its energy That One was born. That moved at first as desire within, which was the primal seed of mind. The seers of Truth discovered the building of being in non-being by will in the heart and by the thought; their ray was extended horizontally; but what was there below, what was there above? There were Casters of the seed, there were Greatnesses; there was self-law below, there was Will above. —*Rig Veda.*

* * * * *

6. There is a Permanent, a Truth hidden by a Truth where the Sun unyokes his horses. The ten hundreds (of his rays) came together-That One. I saw the most glorious of the Forms of the Gods. —*Rig Veda.*

THE UPANISHADS

THE LORD.

(*Eesha-Upanishad*)

That is perfect This is perfect Perfect comes from perfect Take perfect from perfect the remainder is perfect.

May peace and peace and peace be everywhere

Whatever lives is full of the Lord Claim nothing; enjoy, do not covet His property

Holy light! illuminate the way that we may gather the good we planted Are not our deeds known to you? Do not let us grow crooked, we that kneel and pray again and again

—*Para I Paras 1, 2, 3 & 20*

AT WHOSE COMMAND?

(*Kena-Upanishad*)

'If you think that you know much, you know little If you think that you know It from study of your own mind or of nature, study again'

The enquirer said: 'I do not think that I know much, I neither say that I know, nor say that I do not.'

The teacher answered: 'The man who claims that he knows, knows nothing; but he who claims nothing, knows.

Spirit is the Good in all. It should be worshipped as the Good. He that knows it as the Good is esteemed by all.

Austérity, self-control, meditation are the foundation of this knowledge; the Wedas are its house, truth its shrine.

He who knows this shall prevail against all evil, enjoy the Kingdom of Heaven, yes, for ever enjoy the blessed Kingdom of Heaven.

—*Chapter II Paras, 10, 11, 12, 33; 35 & 36.*

FROM THE KATHAK BRANCH OF THE WEDAS.

(*Katha Upanishad*)

'Self rides in the chariot of the body, intellect the firm footed charioteer, discursive mind the reins.

'Senses are the horses, objects of desire the roads. When Self is joined to body, mind, sense, none but He enjoys.

'When a man lacks steadiness, unable to control his mind, his senses are unmanageable horses.

'But if he controls his mind, a steady man, they are manageable horses.

'The impure, self-willed, unsteady man misses the goal and is born again and again.

'The self-controlled, steady, pure man goes to that goal from which he never returns.

'He who calls intellect to manage the reins of his mind reaches the end of his journey, finds there all-pervading Spirit.

'Above the senses are the objects of desire, above the objects of desire mind, above the mind intellect, above the intellect manifest nature.

'Above manifest nature the unmanifest seed, above the unmanifest seed, God. God is the goal; beyond Him nothing.

'God does not proclaim Himself, He is everybody's secret, but the intellect of the sage has found Him.

'The wise man would lose his speech in mind, mind in the intellect, intellect in nature, nature in God and so find peace.'

—*Chapter III Paras 57 to 67*

FROM THE TAITTIREEYA BRANCH OF THE WEDAS

(*Taittireeya-Upanishad*)

God lives in the hollow of the heart, filling it with immortality, light, intelligence.

Where the skull divides and where it is customary to divide the hair, lies the hollow, where the gate of God swings, like the uvula within the palate.

* * *

Do your duty; learn and teach. Speak truth; learn and teach. Meditate; learn and teach. Control sense; learn and teach. Control mind; learn and teach. Kindle fire; learn and teach. Feed fire; learn and teach. Be hospitable; learn and teach. Be humane; learn and teach. Serve the family; learn and teach. Procreate; learn and teach. Educate your children; learn and teach.

* * *

After teaching the Wedas, teacher says to pupil: 'Speak the truth. Do your duty. Study the Wedas. Give what is fitting to the teacher; marry, continue the family. Neither neglect your spiritual nor your worldly welfare. Always learn and teach. Forget neither God nor ancestor. Your mother your goddess, your father your God, your guest your God, your teacher your God; copy our good deeds alone, so escape blame.

* * *

'Look for men greater than us, welcome them, give them hospitality.

'Give with faith; if you lack faith, give nothing. Give in proportion to your means. Give with courtesy. Give as the Godfearing give. Give to the deserving.

—*Chapter VII*

THE DOCTRINE OF THE CHANDOGYAS

(*Chandogya-Upanishad*)

Uddalaka asked his son to fetch a banyan fruit.

'Here it is, Lord!' said Shwetaketu.

'Break it', said Uddalaka.

'I have broken it, Lord!'
'What do you see there?'
'Little seeds, Lord!'
'Break one of them, my son!'
'It is broken, Lord!'
'What do you see there?'
'Nothing, Lord!' said Shwetaketu.

Uddalaka said: 'Myson! This great banyan tree has sprung up from seed so small that you cannot see it. Believe in what I say, my son!

'That Being is the seed; all else but His expression. He is truth. He is Self. Shwetaketu! You are That.

—*Chapter IX, Book VI*

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Narada asked Sage Sanatkumar to teach him.

Sanatkumar said: 'Say what you know: I will say what you do not'.

Narada said: 'Lord'. I know Rig-Weda, Yajur-Weda, Sama-Weda, Atharwa-Weda, history and tradition called the fifth Weda, grammar, ritual, mathematics, astrology, mineralogy, logic, economics, physics, meta-

physics, Zoology, politics, astronomy, mechanics, fine arts.

'Lord! Yet these things are but elementary knowledge; I do not know the Self. I have heard from masters, that he who knows Self, goes beyond sorrow. I am lost in sorrow. Help me to go beyond'.

—*Chapter IX, Book VII.*

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'Indra! This mortal body is under sentence of death; nevertheless it is the house of the immortal; the unembodied. So long as He is in body, He likes and He dislikes; so long as He is in body there is no escape. When He is without body, likes and dislikes do not touch Him.

'Wind has no body; cloud, lightening, thunder have no body; but when they conjoin with light and rise in air, they show in their own shapes. Likewise that blessed Self, conjoint with light, rises from body, shows himself in his own shape. He moves in this world enjoying women, riding in conveyances, entertaining his friends, heedless of his body; as a master workman engages an assistant, Self engages life to look after his body.

'Who sees through the eye, knowing that He sees, is Self, the eye an instrument whereby He sees; who smells through the nose, knowing that He smells, is Self, the nose an instrument whereby He smells; who speaks through the tongue, knowing that He speaks, is Self, the tongue an instrument whereby He speaks; who hears through the ear, knowing that He hears, is Self, the ear an instrument whereby He hears; who thinks through the mind, knowing that He thinks, is Self, the mind an instrument whereby He thinks. He looks through the mind's eye, his spiritual eye; in that eye heaven is made and all desires arise; all these His joy.

—*Chapter IX, Book VIII.*

FAMOUS DEBATES IN THE FOREST

(*Brihadaranyaka Upanishad*)

Self entered into everything, even the tips of fingernails. He is hidden like the razor in its case. Though He lives in this world and maintains it, the ignorant cannot see Him.

This Self brings everything; for thereby everything is known. He is the foot print that brings a man to his goal He who knows this attains name and fame.

This Self is nearer than all else; dearer than son, dearer than wealth, dearer than anything. If a man calls anything dearer than Self, say that he will lose what is dear; of a certainty he will lose it; for Self is God. Therefore one should worship Self as Love. Who worships Self as Love, his love never shall perish.

—*Chapter X, Book I.*

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Yajnyawalkya said: 'He who lives on earth, apart from earth, whom earth does not know; whose body is earth; controlling earth from within; is your own Self, the immortal, the controller.

'He who lives in all beings, apart from them, whom no being knows; whose body is all beings; controlling all beings from within; is your own Self, the immortal, the controller. Thus he lives in all beings.

—*Chapter X, Book VI.*

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'Invisible, He sees; inaudible, He hears; unthinkable, He thinks; unknowable, He knows. None other can see, hear, think, know. He is your own Self, the immortal; the controller; nothing else matters'.

Thereupon Uddalaka became silent.

—*Chapter X, Book VI.*

[Translations by W, B. Yeates.]

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By the Ignorance they cross beyond Death and by the Knowledge enjoy Immortality. By the Non-Birth they cross beyond Death and by the Birth enjoy Immortality.

—*Isha Upanishad.*

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The soul seated on the same tree of Nature is absorbed and deluded and has sorrow because it is not the Lord, but when it sees and is in union with that other self and greatness of it which is the Lord, then sorrow passes away from it.

—*Swetaswatara Upanishad.*

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This secret Self in all beings is not apparent, but is seen by means of the supreme

reason, the subtle, by those who have the subtle vision. —*Katha Upanishad.*

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For who could live or breathe if there were not this delight of existence as the ether in which we dwell?

From Delight all these beings are born, by Delight they exist and grow, to Delight they return *Taittiriya Upanishad.*

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The name of That is the Delight; as the Delight we must worship and seek after It.

—*Kena Upanishad.*

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One seated in the sleep of Superconscience, a massed Intelligence, blissful and the enjoyer of Bliss. This is the omnipotent, this is the omniscient, this is the inner control, this is the source of all. —*Mandukya Upanishad.*

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He whose self has become all existences, for he has the knowledge, how shall he be deluded, whence shall he have grief, he who sees everywhere oneness? —*Isha Upanishad.*

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He who knows this Self who is the eater of the honey of existence and the lord of what is and shall be, has thenceforward no shrinking.

Katha Upanishad.

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Whence shall he have grief, how shall he be deluded who sees everywhere the Oneness?

Isha Upanishad.

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He who has found the bliss of the Eternal has no fear from any quarter.

Taittiriya Upanishad.

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The face of Truth is hidden by a golden lid; that remove, O Fostering Sun, for the Law of the Truth, for sight. O Sun, O sole Seer, marshal thy rays, gather them together,—let me see of thee thy happiest form of all; that Conscious Being everywhere, He am I.

—*Isha Upanishad.*

YAJNAVALKYA MAITREYI SAMVAD.

Brihadaranyaka Upanishad.

"Maitreyi" said Yajnavalkya, the greatest seer and sage, "verily I am going away from this house into the forest to enter another order of life (Sannyasa); therefore let me divide my property between you and Katyayani."

Maitreyi said, "My venerable Lord, if this whole world with all its wealth belongs to me, tell me, could I attain immortality

for the sake of the Self the husband is dear. Verily not indeed for the wife's sake the wife is dear, but for the sake of the Self, the wife is dear. Verily not for the sake of the son, the son is dear but for the sake of the Self, the son is dear. Verily, this Immortal All-pervading (Atma or Brahman) is to be seen, heard, reflected and meditated upon, O Maitreyi; *Atma va area drashtavyo Srotavyo Mantavyo Nididhyasithavyo.*

"O Maitreyi, when there is quality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one speaks to the other, one hears the other, one touches the other, one knows the other but when the Self or Atma only is all this, how could one see the other how could he smell the other, touch the other, know the other How could he know Him by whom he knows all this? That Self is to be described by 'No, No (Neti, Neti) Atma or the supreme Self is imperishable, He is free, and unattached. He is not subject to pain or destruction How could one know the knower? Thus, O beloved Maitreyi, thou has been instructed"

Having said this, Yajnavalkya went to the forest

Swami Sivananda Saraswathi

THE UPANISHADS

THE DIVINE LIFE

Swami Yatiswarananda

The Self and the Body

I have known the infinite Being, who is self effulgent and beyond all darkness and delusion, knowing Him alone can one be saved from death There is no other way to immortality

—*Svetasvataropanishad*

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The Divine, the Soul and the Universe

He, in whom this universe is collectively and distributively merged as one, is the Lord of all beings, He pervades them breadthwise as well as lengthwise He is proclaimed as the immortal one He is the Being seated in the hearts of all

—*Taittiriyaranyaka.*

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Ethical Culture.

He who has not turned away from wickedness, who is not tranquil, who is unmeditative and whose mind is not at rest—he can never attain the Self even by knowledge.

—*Kathopanishad.*

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General Meditations on the Divine.

The eternal Being dwells in the hearts of all. He is the lord of the past and the future. By realising Him, one is free from fear. This verily is the Truth.

His form is not within the field of vision. None can perceive Him with the eyes and the other senses. He is revealed by the intuition of the higher mind which resides in the heart and controls all thinking. Those who know Him become immortal.

—*Kathopanishad.*

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Monistic Meditations.

The Absolute (Turiya), they say, is not inwardly cognitive, nor outwardly cognitive, nor cognitive both-wise. Neither is it an indefinite mass of cognition, nor collective

cognition, nor non-cognition. It is unseen, unrelated, inconceivable, uninferable, unimaginable, indescribable. It is the essence of the self-cognition common to all states of consciousness. All phenomena cease in It. It is peace, It is bliss, It is non-duality.

I am the divine Being; I am none but He. I am the all pervading Self free from grief I am existence-knowledge-bliss Absolute, eternally free by nature.

That which manifests the phenomena, including the states of waking, dream the deep sleep—realising that Infinite (Brahman) to be one's own real Self, one is liberated from all bonds.

1. *Mandukyopanishad 1-7*
2. *Thantra.*
3 *Vaivalyopanishad.*

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The Ways of the Ideal Man

He who knows the Self as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own body; he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, but he con-

sumes all evil. He becomes sinless, taintless free from doubts and a knower of Brahman (the Infinite)

—*Brihadaranyakopanishad.*

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He transcends the whole world, and also manifests Himself as the whole world He is the eternal Being, the support of all, the remover of evil The existence of the whole world depends on Him

He is the master of the world, the supreme self, the lord, the permanent good, the changeless, the cosmic being, the great goal of knowledge, the self of the universe and the supreme refuge

—*Taittiriyaranyaka.*

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As the spider produces the thread and absorbs it again, as herbs grow on earth, as hairs come out from a living man, even so does the universe spring forth from the Imperishable —*Mundakopanishad 1-17.*

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This is the truth. As from a blazing fire, there shoot out, by thousands, sparks of the same appearance, so do the various beings

originate from that Imperishable, and verily, unto It they go back again. *Mundakopanishad II-1, 1.*

Heaven is the head of the imperishable Being; the moon and the sun are His two eyes; the directions are His ears; the revealed scriptures are His speech; the air is His breath; the universe is His heart; and from His feet originated the earth. Verily, He is the inner Self of all beings. *Mundakopanishad II-3, 4*

He is the one Deity hidden in all beings, the all-pervading Self abiding in all beings, the controller of all activities, the indwelling Self of all, the witness, the enlightener, the absolute beyond all attributes.

Svetasvataropanishad VI-7.

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This Self, hidden in all beings, reveals Itself not to all. It is seen only by the subtle seers through the higher mind (Buddhi), refined and made one-pointed.

Kathopanishad III-12.

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When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal and here itself attains the infinite Being.

Kathopanishad III-15

When all the knots of the heart are rent asunder, the mortal becomes immortal—this is the end of all spiritual instruction.

VI 14, 15.

This self is not attained through discourses, nor through intellectuality, nor through much learning. It is gained only by him who longs for It with the whole heart. For to such a one the Self reveals Its own nature.

Mundakopanishad III-ii, 3.

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This Self cannot be attained by the weak, nor by the inattentive, nor even by austerity improperly practised. The wise one who strives through proper means merges in the infinite Self.

III-ii, 4.

Seeing the Self in all beings and all beings in the Self, one attains the highest existence, and not by any other means.

Kaivalyopanishad I-X, 10.

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As is oil in sesame seed, butter in curd, water in flowing streams and fire in wood, so is that Self to be discovered in oneself by a

person who searches after It through truth and concentration.

Svetasvataropanishad 1-15.

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Like butter hidden in milk, pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.

Brahmabindopanishad 20.

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One thing is the good and quite different indeed, is the pleasant. Serving different ends, these two bind the soul. It is well with him who follows the good, but he loses the goal, who chooses the pleasant.

Kathopanishad II, 1.

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Both the good and the pleasant are laid before man. The wise one discriminates between the two, having examined them well. The wise man prefers the good to the pleasant, but the man of little understanding chooses the pleasant through avarice and attachment.

Kathopanishad II, 2

He who is devoid of proper understanding, who is thoughtless and always impure, never attains the goal, and gets into the round of births and deaths.

Kathopanishad II, 3.

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But he who is wise, who is ever pure and whose mind is controlled, reaches that goal whence none is born again.

Kathopanishad III, 1.

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The man who has wisdom for his charioteer and the mind as the well-controlled rein, reaches the end of the journey—the supreme state of the all-pervading Self.

Kathopanishad III 3, 9.

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The self-existent Being has so made the senses that they go outward, and hence man sees the external world and not the inner Self. Perchance only some wise man desirous of immortality turns his eyes inwards and beholds the indwelling Self.

Kathopanishad IV-1.

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Ignorant souls pursue the external pleasures, and so they fall into the wide-spread snare of death. But the wise do not desire

anything in this world, having known what is eternal in the midst of the transient.

Kathopanishad IV-2.

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Speak the truth. Follow the path of virtue. Swerve not from the study of the scriptures. Never swerve from truth. Never swerve from the path of virtue. Do not deviate from what is beneficial. Do not deviate from the path leading to your welfare. Also do not stray away from the study and teaching of the scriptures.

Taittiriyopanishad XI, 1.

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He is our father, progenitor and director. He is cognisant of all places, all worlds.

Rig Veda X-82, 3

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He is the all-pervading Being manifesting himself as all things. He has innumerable heads, eyes and feet. It is He that has encompassed the whole universe, and it is He again who transcends it.

That Being is this whole cosmos, all that was and all that will be. He manifests Himself in the form of the universe. He is also the lord and giver of immortality.

So vast is His glory; but He, the universal Being, is greater than all that. The manifested world forms but a small portion of His being; in main He remains unmanifest and immortal.

Rig Veda X-90, 1-3.

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As the one fire assumes different forms according to the shapes of the different objects it burns, so the one Self that resides in all beings appears different according to the forms It enters into. It exists outside of them also.

As the one air assumes different forms according to the different objects it permeates, so the one Self that abides in the hearts of all beings appears different according to the forms It enters into. It exists outside of them also.

As the sun, which forms the eye of the universe, is never defiled by the external impurities seen by the eyes, so the one Self that resides in all beings is never touched by the evils of the world.

Kathopanishad V 9, 11.

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He is unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing. There is no other seer but He,

there is no other hearer but He, there is no other knower but He, there is no other perceiver but He. That is the Self, the controller within, the immortal.

Brihadaranyakopanishad III-7.

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That imperishable Being is neither coarse nor fine, neither short nor long, neither red like fire nor fluid like water. It is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without luminosity, without vital energy, without mouth, without measure, without interior, without exterior.

Brihadranyakopanishad III-8.

The wise one, who perceives all things as existent in the Self and the Self as existent in all things, hates none.

When to the seer all things appear as nothing but the Self, then what delusion, what sorrow can come to that sage who beholds the Oneness?

Isavasyopanushad 6, 7.

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That which is Brahman—the all-pervading Self in all is infinite. And This which appears as the universe, but is all pervading in Its real nature, is infinite. This differentiated Brahman emanates from the undifferentiated Brahman, but does not give up Its real nature. Rising above all limiting adjuncts, that which appears as the conditioned ever remains the unconditioned infinite Brahman.

Om Peace! Peace! Peace!

THE GITA.

.....*Vedas* being a subjective counterpart to the objective majesty, that had so long held the vedic seers enthralled in awe, was an answer to their being to the cosmic challenge of the visible universe. A transcendental spirit of inquiry challenges the old gods, and their mechanical propitiation prescribed by the sacred texts of the Vedas. Says Narada: "I know the Rig Veda, the Yajur, the Sama-Veda, with all these I know only the Mantras and the sacred books, I do not know the Self." The eternal, the unchanging, the one without the second, is proclaimed, for fear of whom the fire burns,

for fear of whom the Sun shines, for fear of whom the winds, the clouds, and death perform, their offices. And if this Supreme Self is unknowable and incomprehensible, it is yet realizable through self-discipline and knowledge by the Self in man, for the two are ultimately one. Thus man is delivered from the fear of the Cosmic forces and is made part of the Divine Will.

But the *Upanishads*, though they measure the highest reaches of the philosophic imagination of our people, did not sufficiently explore the approach to Reality through love and devotion. Man can never be fully and wholly fulfilled through self-discipline and knowledge. A more human approach lies through love, which easily withdraws most of the obstacles that the Self interposes between the contemplator and the contemplated, though love too needs self-discipline for its disinterested expression.

This lesson was duly emphasised by the *Bagavath Gita*, which finally expounded the harmony between diverse approaches to the Reality that is one, through knowledge, through love, through righteous and detached living,

and developed the thesis, that any means that helped the individual to rise above the demands of the ego to his identity with the Supreme Self that is in all being, were the truly legitimate means of that individual's spiritual fulfillment. Thus was rounded up the entire range of Indian spiritual and philosophic speculation and practice, and were reconciled the paths of dispassionate contemplation of the Impersonal, of ecstatic devotion to the Personal, of disinterested living in the world of the actual. Sacrifice of desire and not of the object, renunciation of the Self, not of the world, were made the key-note of this harmony of spiritual endeavours.

Such, in brief, is the impression left on the mind of an Indian as he surveys the many many centuries that stretch between the Hymns of the Vedas and the arguments of the Bhagavadgita.

Dr. Sir Rabindranath Tagore.

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"I do not crave freedom from pain.
My prayer is that I may not be afraid of it.
If my anguished heart is without comfort,
I only pray that I may be enabled to gain
the victory over sorrow and suffering.

Let me not lose courage even if I am without help. If success and high position in life are denied me, let not my mind be disturbed.

I do not crave that you should carry me across the ocean of life. I only ask for the strength to steer my own barque. In days of sunshine, let me bow my head in utter humility and thereby know Thee.

In the dark night of sorrow where the world deserts me, let me not lose for one moment my faith in "Thee."

—*Tagore.*

GITA: THE CELESTIAL FRUIT.

In the literature of the whole world there is no book like Gita. Gita is the most luminous and priceless gem of all our books It gives peace to the afflicted souls, it makes us masters of spiritual wisdom. In short, in all the languages of the world there is not a single book like Gita which can acquaint us so exquisitely with the hidden truths of all the ages.

Gita takes us to Supreme Bliss and therein it makes no distinction of class, order, country, sex, creed or community. It bears the attitude of toleration towards other books of religion and in beautifully harmonising the philosophy of Action, Devotion and Knowledge it can easily be said to be an immortal fruit of the tree of Eternal Vedic Religion because it introduces us to the sweetest and sublimest abode of the Lord.

Those who are keen about knowing the fundamentals of Hindu religion and polity must make it a point to go through this unsurpassed and wonderful book, because it clearly expounds the cardinal principles of Hindu religion. When our Scriptures had finally thought over the problems of the perishable and imperishable aspects of the world, and of the Field and Knower through the philosophy of Yoga, Samkhya, Nyaya, Mimansa, Upanishad and Vedant, Gita made a clear improvement in enunciating a philosophy of *Karma* based on *Jnana* and supported by *Bhakti*. Hence it can be said that even in Sanskrit literature there is not a single book which deals with all the principles and truths of

Hindu Dharma in such a short yet exhaustive and inapproachable manner.

Logamanya Tilak.

THE GITA.

The steady in mind—Gnanin.

Lord Shri Krishna replied: "When a man has given up the desires of his heart and is satisfied with the Self alone, be sure that he has reached the highest state

'The sage, whose mind is unruffled in suffering, whose desire is not roused by enjoyment, who is without attachment, anger or fear—take him to be one who stands at that lofty level.

'He who wherever he goes is attached to no person and to no place by ties of flesh; who accepts good and evil alike, neither welcoming the one nor shrinking from the other—take him to be one who is merged in the Infinite.

'He who can withdraw his senses from the attraction of their objects, as the tortoise draws his limbs within his shell take it that such an one has attained Perfection.

Chapter II, 54-57.

The Self-controlled—Yogin

'The Self of him who is self-controlled and has attained peace, is equally unmoved by heat or cold, pleasure or pain, honour or dishonour.

'He who desires nothing but wisdom and spiritual insight, who has conquered his senses and who looks with the same eye upon a lump of earth, a stone or fine gold, is the real saint.

'He looks impartially on all—lover, friend or foe; indifferent or hostile; alien or relative; virtuous or sinful.

Chapter VI, 7-9.

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The Ideal Bhaktinan.

'He who is incapable of hatred towards any being, who is kind and compassionate, free from selfishness, without pride, equable in pleasure and in pain, and forgiving,

'Always contented, self-centred, self-controlled, resolute, with mind and reason dedicated to Me, such a devotee of Mine is My beloved.

'He who does not harm the world, and whom the world cannot harm, who is not

carried away by any impulse of joy, anger or fear, such an one is My beloved.

'He who expects nothing, who is pure, watchful, indifferent, unruffled, and who renounces all initiative, such an one is My beloved.

'He who is beyond joy and hate, who neither laments nor desires, to whom good and evil fortunes are the same, such an one is My beloved.

'He to whom friend and foe are alike, who welcomes equally honour and dishonour, heat and cold, pleasure and pain, who is enamoured of nothing.

'Who is indifferent to praise and censure, who enjoys silence, who is contented with every fate, who has no fixed abode, who is steadfast in mind, and filled with devotion, such an one is My beloved.

'Verily those who love the spiritual wisdom as I have taught, whose faith never fails, and who concentrate their whole nature on Me, they indeed are My most beloved.'

Chapter XII, 13 to 20.

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The Man above the Gunas

Lord Shri Krishna replied: 'O Prince! He who shuns not the Quality which is present, and longs not for that which is absent;

'He who maintains an attitude of indifference, who is not disturbed by the Qualities, who realises that it is only they who act, and remains calm;

'Who accepts pleasure or pain as it comes, is centred in his Self, to whom a piece of clay or a stone or gold are the same, who neither likes or dislikes, who is steadfast, indifferent alike to praise or censure;

'Who looks equally upon honour and dishonour, loves friends and foes alike, abandons all initiative, such is he who transcends the Qualities.

'And he who serves Me and only Me, with unfaltering devotion, shall overcome the Qualities, and become One with the Eternal.

Chapter XIV, 22 to 26.

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The Perfect man or Jnana-Bhakti—Yogin.

'Guided always by pure reason, bravely restraining himself, renouncing the objects of sense, and giving up attachment and hatred;

'Enjoying solitude, abstemious, his body, mind and speech under perfect control, absorbed in meditation, he becomes free—always filled with the spirit of renunciation.

'Having abandoned selfishness, power, arrogance, anger and desire, possessing nothing of his own, and having attained peace, he is fit to join the Eternal Spirit.

'And when he becomes one with the Eternal, and his soul knows the bliss that belongs to the Self, he feels no desire and no regret, he regards all beings equally, and enjoys the blessing of supreme devotion to Me.

'By such devotion, he sees Me, who I am and what I am; and thus realising the Truth, he enters My Kingdom.

—Sri-Purohit Swami Chapter XVIII 51 to 55.

THE GITA.

Its aim is precisely the opposite to that of the polemist commentators who found this Scripture established as one of the three highest Vedantic authorities and attempted to turn it into a weapon of offence and defence

against other schools and systems. The Gita is not a weapon for dialectical warfare; it is a gate openingon the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future, to be on firm ground, proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

Our object, then, in studying the Gita will not be a scholastic or academical scrutiny of its thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest spiritual welfare.

—*Sri Aurobindo.*

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The following Slokas of the Gita are worth remembering:

It was even by works that Janaka and the rest attained to perfection. Thou shouldst do works regarding also the *holding together of the peoples.*

Whatsoever the Best doeth, that the lower kind of man puts into practice; the standard he creates, the people follows.

O Son of Pritha, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action (*varta eva cha karmani, eva* implying, I abide in it and do not leave it as the sanyasin thinks himself bound to abandon works).

For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not work and I should be the creator of confusion and slay these creatures.

As those who know not act with attachment to the action, he who knows should act without attachment, having for his motive *to hold together the peoples.*

He should not create a division of their

understanding in the ignorant who are attached to their works; he should set them to all actions, doing them himself with knowledge and in Yoga.

While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his "I" which is doing them.

—*Chapter III, 20 to 27.*

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Though I am the unborn, though I am imperishable in my self existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya.

Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right I am born from age to age.

As men approach Me, so I accept them to My love (bhajami); men follow in every way my path, O son of Pritha.

Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into

the Brahman-fire, Brahman is that which is to be attained by samadhi in Brahman-action.

Possessing that knowledge thou shalt not fall again into the mind's ignorance, O Pandava; for by this, thou shalt see all existences without exception in the Self, then in Me.

—*Chapter IV 6, 7, 8, 11, 24 & 35.*

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He who is in Yoga, the pure soul, master of his self, who has conquered the senses, whose self becomes the self of all existence (of all things that have become), even though he does works, he is not involved in them.

Sages see with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste.

When a man has known Me as the Enjoyer of sacrifice and tapasya (of all askesis and energisms), the mighty lord of all the worlds, the friend of all creatures, he comes by the peace.

—*Chapter, V-7, 18 and 29.*

* * * * *

The man whose self is in Yoga, sees the

self in all beings and all beings in the self, he is equal-visioned everywhere.

He who sees Me everywhere and sees all in Me, to him I do not get lost, nor does he get lost to Me.

The Yogin who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.

He, O Arjuna, who sees with equality everything in the image of the self whether it be grief or it be happiness, him I hold to be the supreme Yogin.

—*Chapter VI-29 to 32.*

* * * * *

Know this to be the womb of all beings. I am the birth of the whole world and so too its dissolution.

There is nothing else supreme beyond Me, O Dhananjaya. On Me all that is here is strung like pearls upon a thread.

Among the virtuous ones who turn towards Me (the Divine) with devotion, O Arjuna, there are four kinds of *bhaktas*; the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore

Me with knowledge, O Lord of the Bharatas.

—*Chapter VII-6, 7, and 16.*

* * * * *

To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good.

I (the Eternal Inhabitant) am equal in all existences, none is dear to Me, none hated; yet, those who turn to Me with love and devotion, they are in Me and I also in them.

If even a man of every evil conduct turns to me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will.

Swiftly he becomes a soul of righteousness and obtains eternal peace. This is my word of promise, O Arjuna, that he who loves me shall not perish.

Those who take refuge with Me, O Partha, though outcastes, born from a womb of sin, women, Vaishyas, even Shudras, they also attain to the highest goal.

Become my-minded, my lover and adorer, a sacrificer to me, bow thyself to me, thus

united with me in the Self thou shalt come to me, having me as thy supreme goal.

—*Chapter IX 22, 29, 30, 31, 32 and 34.*

* * * * *

Whatever beautiful and glorious creature thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of my existence.

But what need is there of a multitude of details for this knowledge, O Arjuna? Take it thus, that I am here in this world and everywhere, I support this entire universe with an infinitesimal portion of Myself.

—*Chapter X-41 and 42.*

* * * * *

Be a doer of my works, accept me as the supreme being and object, become my bhakta, be free from attachment and without enmity to all existences; for such a man comes to me, O Pandava.

—*Chapter XI-55.*

* * * * *

I (the Purushottama) am the foundation of the silent Brahma and of immortality and

imperishable spiritual existence and of the eternal dharma and of an utter bliss of happiness.

—*Chapter XIV-27.*

* * * * *

I, having become the flame of life, sustain the physical body of living creatures, and united with Prana and Apana, digest the four kinds of food.

I am lodged in the heart of all; from Me are memory and knowledge and their absence. And that which is known by all the Vedas (and by all forms of knowing) am I; and I indeed the knower of Veda and the maker of Vedanta.

—*Chapter XV-14 and 15.*

* * * * *

Become my-minded, my lover and adorer, a sacrificer to me, bow thyself to me, to me thou shalt come, this is my pledge and promise to thee, for dear art thou to me.

Abandon all dharmas and take refuge in me alone. I will deliver thee from all sin and evil, do not grieve.

Wherever is Krishna, the Master of Yoga, wherever is Pratha, the archer, assured are

there glory, victory and prosperity, and there also is the immutable Law of Right.

—*Chapter XVIII-65, 66 and 78.*

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THE AIM OF GITA.

The ultimate end of the teachings of the Lord's Song—the Bhagavath Gita, is the realization of the Self and attainment of the *Eternal Bliss.* To this end, man must act in conformity of the divine qualities described in the Seventeenth Chapter; he must be Sattvic in all his acts—mental and physical. With this purpose *Gita* tries to awaken in us the Divine Consciousness. the qualities of the sub-conscious nature and bring it into forefront of the mind to remind us of its qualities and to free us from the web of impressions gathered in past and present lives. The Holy Upanishad enshrined as Goddess under the garment of *Gita*, strikes wonder on all planes of existence physical, the mental, the spiritual. The lofty idea of *Altruism*, that is the complete selflessness, this sublime indifference to fruits of works, which runs like a golden thread through the ethical teachings of *Lord Buddah* is repeated over and over again in

Gita—and this is one of the glories of Indian thought.

* * * * *

Though desirelessness as well as selflessness are important to a karma yogin, yet obligatoriness of doing one's duty well without the least thought of reward is also equally important A karma yogin having abandoned all attachment for the fruit of action, performs actions not for the satisfaction of desires, but for the purification of the *Embodied Soul* and when that is completed they attain Eternal Peace.

* * * *

Gita aims beyond *Heaven*; that is release from this point of view, even action which tends to lead to Heaven is binding. So duty must be performed for the *Universal* Welfare. So all actions done as a sacrifice to free the Embodied Self from bondage is *Right Action.* This is *Karma Yoga of Gita.* The man fulfills his destiny when he becomes the instrument of the increasing purpose of GOD; the good-man should co-operate with it and aim at the welfare of world. He who does not help the wheel of action which is set revolving by his own impressions on the sub-

conscious material, leads a sinful life, because he is not living to liberate the sub-conscious Spirit—*The spark of the super conscious.* The *sub conscious mind* which comes into the body at birth with all its past impressions (Samskaras) forces man to action, according to the predominant quality with which it is associated.

(*Notes*)—DR. V. G. RELE, F.C.P.S. & L.M.S.

THE HINDU PHILOSOPHY OF CONDUCT.

The Plan and Purpose of The Gita:

From time immemorial India has believed that Sri. Krishna effected in the *Gita* a grand synthesis of philosophical and religious thought, a synthesis which gathered within itself all the diverse trends of thought current at the time and simultaneously shadowed forth all future development. The oft-quoted stanza, which, in a homely but striking image, compares the *Upanishads* to a cow, Sri Krishna to a milkman and the *Gita* to the milk yielded by the cow, is worth remembering. That is, Sri. Krishna milked out the Gita from the *Upanishads.* Here may be found the considered judgment

of Indian thinkers on the many streams of thought that meetand mingle in the *Gita* All the illustrious teachers of Hinduism subscribe to this view. None of them finds any irreconcilable contradictions or a jumbled assortment of views and creeds in the *Gita*.

* * * *

"He who does My work, holds Me to be supreme, is devoted to Me, is free from all (selfish) attachments, and is devoid of hatred in relation to all beings—he comes to Me, O Arjuna." Adopting this ideal, and making our attitude towards God one of devotion and self-surrender and our attitude towards fellowmen one of universal equality and unselfish service, we may progress to moral and spiritual perfection, whatever our station in life.

* * * *

In a society fashioned according to the teaching of Sri Krishna, with its doctrine of the fit man for the fit place and its ideal of devoted dutifulness, there will be little or no social friction or wastage. But every allowance will be made for differences of moral and religious belief in accordance with temperamental idiosyncracies And in respect of economic organisation, it will be so constituted

that every member of it will work honestly according to his capacity and aptitude and share in the common produce of the labour so put forth according to his natural needs and requirements The need for the police functions of the State will continue so long as there are recalcitrant members in the community. The need for the arbitrament of arms will also remain so long as civilised communities fail to recognise that all issues between them should be settled by mutual agreement. But the *sattvika* ideal of mercy and charity and loving service as embodied in the lives of a select few, will always serve to remind the many of the ultimate consummation of peace and goodwill on earth. Meanwhile, the *Gita* teaches us that by working in the world without becoming worldly, we not only help on the salvation of our souls, but also help on the progress of civilisation to the realisation of the destiny, which God in His wisdom has ordained for mankind. It is a lesson, which everyone, whatever his position in life, needs to learn.

* * * *

"Impressed in all probability by His varied racial and social environment, He (Sri

Krishna) propounded His religion of harmony and synthesis, and constructed for the good of mankind a plan of life, wherein while the actual differences among men and among human communities in colour and creed are not wholly ignored, as they well cannot be, the way to attain that highest ethical and spiritual perfection which is possible for man, is freely open to all, irrespective of all such differences. Universal harmony, cosmopolitan love and tender concern for and loving sympathy with those weaknesses of man, which are due to unfinished growth and incomplete development, constitute the conspicuous moral feature of the grand religious synthesis taught by Sri Krishna."

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It is one of the few books in literature which have to be read, re-read and pondered over; and to which we have to come again and again for light and guidance. Our ability to understand the *Gita* grows with experience — not merely individual experience but social experience as well. The divine dialogue thrills us to-day quite as much as it did Sanjaya when he heard it for the first time. And if Sanjaya felt the assurance

that success, prosperity and righteousness would be found wherever the Divine Teacher and His ideal disciple stood, may we not hope that when we are all ready, even like Arjuna, to hearken to the teachings of the *Gita* and obey the commands of the Lord, the world will have advanced a long way towards that

" One far-off divine event
To which the whole creation moves? "

Rao Bahadur
M. RAMANUJA CHARYA, M.A.
Presidency College, Madras.

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THE PHILOSOPHY OF THE YOGA VASISTHA

B L Atreya.

Your gracious Majesty! We are observing a serious change in the life of Rama these days. "He has become unmindful of his daily duties, which he does, or does not, perform with a gloomy countenance, when repeatedly besought by us. He is averse to bath, worship, distribution of alms, and even to his meals, which he takes without relish, when often requested by us. He no more likes to be rocked in swings by young maidens of the harem Ornaments, however precious, please him no longer. He is not happy, even while sitting in fragrant bowers, with beauty dancing all around him. He becomes displeased with, and looks with tearful eyes on, everything sweet, elegant and pleasing He takes delight in lonely places, remote corners, forests and river-sides.

* * * * *

Thinking that Vasistha might throw light on his difficulties, Sri Rama gives expression to his pessimistic views of life. He thinks, in

the same way as Gautama (Buddha) and Schopenhauer have also thought, that there is reign of misery and suffering everywhere in the world, for sickness, sorrow and death are constant companions of all worldly creatures. "What happiness can there be in this world, where every one is born to die? Everything comes into existence only to pass away. There is no stability in our achievements. How tantalizing are the pleasures of life. Prosperity is misery (in another form); pleasures are harbingers of pain; and life is meant only for death."

(*Vib, 93. 73.*)

* * * * *

Life is hopelessly unstable. "It is evanescent as autumnal clouds, as the light of an oil-less lamp, and as the ripples on the surface of water. It is a worthless thing; it is meant for death only. There is nothing stable, good or desirable in it, although on the surface it appears to be stable and pleasant. It is being gradually eaten away by the rat of Time which is ceaselessly busy with its work."

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There is nothing good in the body, continues Rama-chandra. All stages of its growth,

viz., boyhood, youth and old age, are characterized by defects peculiar to themselves. "There is nothing desirable in the body. It is an abode of disease, a receptacle of all kinds of agonies and subject to wrinkles. What beauty can there be in the body which is made of flesh and blood and which is frail in its nature? Fie on them! who are intoxicated with the love of the world and put reliance on the stability of the body."

* * * * *

What is the good of living a life which is ever under the subjection of old age and death?" Death reigns supreme everywhere. "There is nothing in the world which death does not devour. Of what value is the body, the pleasures, the wealth and the kingdom we may have, when, early or late, death shall put an end to all? The cruel hand of death is sure to remove everything. It only allows creatures to ripe for its own use, as it were."

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"Childhood, youth, body and riches, all are unstable. They unceasingly pass from one condition to another, like the waves of the ocean. Life is as unstable as the flame of a lamp placed in open air and the splendour of

all objects is as momentary as the flash of lightning. We never find ourselves to be same as in the previous moment. Our bodies change every moment; they quickly pass through the states of childhood, youth, old age and death. The mind also quickly changes from one state to another like an actor. It is now pleased, now annoyed, and now quiet. The Creator of the world seems to be like a playful child who quickly changes his toys, having soon become disgusted with them."

* * * *

Having thus given vent to his pessimistic vision of life, which was based on his observation and reflection, Rama now enquires of Vasistha: "Is there any better state of existence, which may be free from suffering, ignorance and grief and be full of unconditional good? What is the most properly desirable end of life? How should one live in this inconsistent world? What is the spell by which the disease of worldliness—the source of all kinds of suffering—can be cured? How can one attain unchanging and perpetual joy within oneself? What is the method, what is the way, what is the science,

and what is the art of saving this life from undesirable occurrences? In what way should a man live in this world, so that he may not be bound in it? How is it possible to enjoy this world, without, however, remaining in ignorance? How are those who live in this world to be saved from the pains consequent upon likes and dislikes, prosperity and pleasures? Let me know, Sir, the best possible secret of becoming free from the sufferings of life; whether it be by oneself engaging in the activities of life or withdrawing from them."

* * *

Vasistha was glad to find in Rama a true disciple whose mind was ripe for receiving his philosophy.

* * *

The main dialogue of Vasistha and Ramachandra is itself presented in the form of an illustrative story in the present scheme of the work.

There are no less than fifty-five such illustrative stories in the work. Some of them are mere epic similes and small allegories, while others are really interesting and instructive stories.

This happend before Sri Rama was taught the science and practice of archery by Viswanatha Maharishi. It is said that Sri Ramachandra was then about thirteen years in age.

* * *

To realise the standpoint of the Absolute is the ideal for those, who want to be free from the miseries of life and death. The only method of realising the standpoint of the Absolute is to know the Truth and to live accordingly. This experience does not dawn upon anv one merely through the grace of any god or teacher. No god or teacher can confer liberation on one, who is not disciplined through his own right thinking. No renunciation of any kind of actions is required for the purpose. Knowledge is the only requisite for Liberation.

* * *

The person who has become liberated and is yet living in this world is called a *Jivanmukta.* He or she is the happiest person on the earth. The Jivan-mukta is neither delighted in prosperity nor dejected in distress. Outwardly discharging all the duties of life, yet he is free within. He is free from the bonds of caste and creed and is polite and

friendly to all. He is busy in the affairs of life, but is free from desires. He has nothing to attain, nor has he anything to give up. He is in solitude, even in the midst of worldly activities and is always above the turmoil of life.

—*B. L. Atreya.*

WHAT IS DHARMA?

(1) *Dharma* is that which leads us to the path of Glory.

(2) *Dharma* is that which has direct communion with God and God alone.

(3) *Dharma* is that which is the sole refuge of humanity.

(4) *Dharma* is that which generates in us the feeling of Universal Love.

(5) *Dharma* is that by which we have harmony with God and Nature.

(6) *Dharma* is nothing but everything to man.

—*Tribhuven K. Thaker.*

PHILOSOPHY OF THE UPANISADS.

Dr. Sir S. Radhakrishnan.

"The only metaphysics that can justify Buddha's ethical discipline is the metaphysics underlying the Upanisads. Buddhism helped to democratise the philosophy of the Upanisads, which was till then confined to a select few. The process demanded that the deep philosophical truths which cannot be made clear to the masses of men should for practical purposes be ignored. It was Buddha's mission to accept the idealism of the Upanisads at its best and make it available for the daily needs of mankind. Historical Buddhism means the spread of the Upanisad doctrines among the people. It thus helped to create a heritage which is living to the present day."

* * *

The syllable "*AUM*", generally employed to represent the nature of Brahman, brings out its concrete character. It is the symbol of the supreme spirit, the "emblem of the most high" "*AUM*" is the symbol of concreteness as well as completeness. It stands for the three principal qualities of the supreme spirit

personified as Brahma, Vısnu and Siva in later literature. "A" is Brahma the creator, "U" is Vısnu the preserver, and "M" is Siva the destroyer.

• • •

["Each little leaf on a tree may very naturally have sufficient consciousness to believe that it is an entirely separate being, maintaining itself in the sunlight and the air, withering away and dying when the winter comes on—and there is an end of it. It probably does not realise that all the time it is being supported by the sap which flows from the trunk of tree, and that in its turn it is feeding the tree too—that it's self is the self of the whole tree. If the leaf could really understand itself, it would see that its self was deeply, intimately connected, practically one with the life of the whole tree."]

—*Edward Carpenter.*

• • •

["Two birds, akin and friends, cling to the self-same tree. One of them eats the sweet berry, but the other gazes upon him without eating. In the same tree—the world tree—man dwells along with God. With troubles

overshelmed, he faints and grieves at his own helplessness. But when he sees the other, the Lord in whom he delights—ah, what glory is his, his troubles pass away."]

—*Mundaka Upanishad.*

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Moksha literally means release, release from the bondage to the sensuous and the individual, the narrow and the finite. It is the result of self-enlargement and freedom. To live in perfect goodness is to realise one's life in all. This ideal for which the moral nature of man cries can be attained only if the finite self transcends its narrow individuality and identifies itself with the whole. The path of deliverance is the path of soul growth.

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It is his aim to break the shell of his own little being and blend in love and perfect union with the divine principle. The problem of morality has a significance for man whose life is a struggle or a warfare between the finite and the infinite, the demoniac and the divine elements. Man is born for the struggle, and does not find his self until he feels the opposition.

* * * *

What makes an ascetic great is his holiness and humility. It is not the capacity to do clever conjurer's tricks or dream hysteric dreams, but it is to remain pure from lust and resentment, passion and desire. This living martyrdom is ever so much more difficult than killing oneself. Death is easy. It is life that is taxing. A true ascetic is not one who gives up home and Society to escape the social bonds; he is not one who becomes a sannyasin because he suffers shipwreck in life. It is these latter that draw disgrace on the whole institution. The true sannyasin is he who, with self-control and spiritual vision, suffers for mankind.

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["As a drop of water is diffused in a jar of wine, taking its taste and colour, and as molten iron becomes like to fire and casts off its form, and as the air transfused with sunlight is transformed into that same light, so that it seems not illumined but itself the light, thus in the saints every human affection must in ineffable mode be liquefied of itself and transfused into the Will of God How could God be all, if in man anything of man remained? A certain

substance will remain, but in another form, another glory, another power"]
—(St. Bernard, quoted in *Mind*, 1913, P. 329)

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The self is not annihilated any more than the ray of the sun is lost in the sun, the wave of the sea in the ocean, the notes of music in the one harmony. The song of the individual is not lost in the music of the world march. It is the same for ever and yet not the same. It is said that the liberated soul becomes one with all and lives a life in unity with God.

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Suffering is the condition of progress. Struggle is the law of existence and sacrifice the principle of evolution. The more the struggle and sacrifice, the greater are the joy and the freedom. All progress has this destructive side. Every gain in spirit involves a loss in nature. But the loss is not a real loss. Were it real and absolute, then the loss would be a dead loss and we could not afford it. Suffering is the ransom the son of man has to pay if he would attain his crown. It reveals to us the incomplete nature of the self and the world. "It is good for me that I have been afflicted", says the Psalmist: for suffering is

the messenger of God revealing to us the imperfection of the world, the episodic nature of earthly life. The discipline of suffering has also its use in the education of the spirit. Resistance drives the soul to put forth its whole strength, and thus compels it to grow. The darker the sky the brighter will the stars shine. Suffering cannot be abolished so long as spiritual life has to be lived under human conditions. Until the whole being is made an offering to God, the process of gradual rise through suffering cannot cease. "Man verily is the sacrifice," says the Upanisad. Life is a perpetual dying till we are face to face with God. Life is a place of torment, where the human spirit writhes to possess the eternal. Veil after veil is to be withdrawn. The illusions of life are to be torn away and our cherished dreams dispersed before the life divine can be reached.

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We cannot arrest the process of moral evolution any more than we can stay the sweep of the tides or the course of the stars. The attempt to overleap the law of karma is as futile as the attempt to leap over one's shadow. It is the psychological principle that

our life carries within it a record that time cannot blur or death erase.

THE HINDU VIEW OF LIFE.

Dr. Sir S. Radakrishnan.

Buddhism, which counts among its followers nearly a fifth of the human race, has always respected other faiths and never tried to supplant them by force. One of the earliest Buddhist books relates that Buddha condemned the tendency prevalent among the religious disputants of his day, to make a display of their own doctrines and damn those of others. Buddha asks his followers to avoid all discussions which are likely to stir up discontent among the different sects. Religious toleration is the theme of one of Asoka's rock edicts,..

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There are divine potentialities in even the worst of men, the everlasting arms of God underneath the worst sinners. No one is really beyond hope. Every sinner has a future even as every saint has had a past. No one is so good or so bad as he imagines. The great souls of the world address themselves

to the task of rousing the divine possibilities in the publicans and the sinners.

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Man is not a mere mechanism of instincts. The spirit in him can triumph over the automatic forces that try to enslave him. The *Bhagavadgita* asks us to raise the self by the self. We can use the material with which we are endowed to promote our ideals. The cards in the game of life are given to us. We do not select them. They are traced to our past Karma, but we can call as we please, lead what suit we will, and as we play, we gain or lose. And there is freedom

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Hinduism insists not on religious conformity but on a spiritual and ethical outlook in life. "The performer of the good—and not the believer in this or that view—can never get into an evil state", Geeta VI-40. In a very real sense practice precedes theory. Only by doing the will does one know the doctrine. Whatever our theological beliefs and metaphysical opinions may be, we are all agreed that we should be kind and honest, grateful to our benefactors and sympathetic to the unfortunate. Hinduism insists on a

moral life and draws into fellowship all who feel themselves bound to the claims which the moral law or dharma makes upon them. Hinduism is not a sect but a fellowship of all who accept the law of right and earnestly seek for the truth.

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Moksha is spiritual realisation The Hindu Dharma says, Man does not live by bread alone, nor by his work, capital, ambition or power or relations to external nature. He lives or must live by his life of spirit. Moksha is self-emancipation, the fulfilment of the spirit in us in the heart of the eternal. This is what gives ultimate satisfaction, and all other activities are directed to the realisation of this end

As to the methods of obtaining freedom, the Hindu thinker adopted a very catholic attitude "As the birds fly in the air, as the fish swim in the sea, leaving no traces behind, even so is the pathway to God traversed by the seeker of spirit."

* * * * *

Jnana is realised experience. We are saved from sin only when we live in the presence of God

The way of devotion is the most popular one. Sinners as well as saints, ignorant as well as learned, foolish as well as wise find it easy. Prayer and petition, fasting and sacrifice, communion and self-examination, all are included in the life of devotion. In its highest flights, *bhakti* coincides with jnana, and both these issue in right karma or virtuous life.

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The liberated soul is not indifferent to the welfare of the world. It is related to Buddha that when he was on the threshold of nirvana he turned away and took the vow never to cross it so long as a single being remained subject to sorrow and suffering. The same idea comes out in the sublime verse of the *Bhagavata*: "I desire not the supreme state (of bliss) with its eight perfections, nor the cessation of rebirth. May I take up the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." Mahadeva, the prince of ascetics drank poison for the sake of the world. Freedom on the highest level of existence

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expresses itself on the lower as courage to suffer, sacrifice, and die.

Every cell of our body contains tiny chromosomes, which practically determine our being, height and weight, form and colour, nervous organisation and vital energy, temperament and intelligence. Half the number of chromosomes in every cell of our body comes from the father and half from the mother, and they transmit to us most faithfully the qualities of our parents.

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Caste on its social side is a product of human organisation and not a mystery of divine appointment. It is an attempt to regulate society with a view to actual differences and ideal unity. The first reference to it is in the *Purusa Sukta*, where the different sections of society are regarded as the limbs of the great self.

In this sense the whole is present in each part, while each part is indispensable to the whole.

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Caste is a question of character. "One becomes a Brahmin by his deeds not by his

family or birth, even a Candala is a Brahmin if he is of pure character." Some of the great risis worshipped by the Brahmins are half-castes and hybrids Vasistha was born of a prostitude, Vyasa of a fisherwoman, Parasara a Candala girl Conduct counts and not of birth So far as the attainment of perfection is concerned, even the "low" castes can attain as much as the "high" Lord Krishna says in the *Bhagavadgita*, 'Those who take refuge in me even of inferior birth, women and Sudras, they also attain the highest state" The out-casts who have devotion are entitled to get the saving knowledge through the name of God; women, Sudras and degraded Brahmins are entitled to get it through the Tantras" The passion for perfection burns with as keen a flame in the destitute as well as the opulent, the weak as well as the strong Love is not the possession of a class, nor is imaginative piety a commodity to be bought in markets. Social distinctions disappear so far as these gifts go

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The movement of the Upanisads was in spirit a democratic one. Buddhism, as is well

known, undermines all hierarchical ideas. Sankara's philosophy was essentially democratic, and Ramanuja honoured members of the Sudra and the Panchama classes as Alvars.

—*Sir S. Radhakrishnan.*

OUTLOOK FOR ASIA.

By Dr. Sir S. Radhakrishnan.

In Asia, all roads lead to India. India which is old in the knowledge of life and wise from much contact with human vanity, has proclaimed that religion means psychological liberation, spiritual renewal which has nothing in common with the dogmatic or ecclesiastical system which promise prizes in heaven for services on earth. Even in that twilight of the dawning of which we have no clear conception—the Indus Valley stage—the ideas of self-mastery and universal love had already found a home in the human mind. This deeply stricken world in its eagerness to stay the anarchy of life and society is looking for assurance to Asia. The wisdom of Asia which once influenced Greek thought, Christian faith and scientific enligh-

tenment, may once again revivify modern civilization, leading to a deeper liberty and a larger integration.

The dreams of a people are best expressed not by the common man not even by the actual majority but by the natural elite. The dream of Asia, nay, the dream of the world, is embodied in the life and work of one who comes so near to the grand accents of antiquity, not the antiquity that is silly but the antiquity that is sublime. Possessed and inspired by the highest ideals of which human nature is capable, preaching fearlessly the truth that is revealed to him, leading almost alone what seems to be a forlorn hope against the impregnable strongholds of greed and folly, yet facing tremendous odds with a calm resolution which yields nothing to ridicule or danger, Gandhi presents to this unbelieving world all that is noblest in the spirit of Asia. With him for her guide Asia's great age will begin anew and her golden years return.

SIR R. RADHAKRISHNAN,
The Asian Relations Conference.

WHAT ONE SHOULD DO.

Mind, which is like an unruly elephant, and ego-consciousness should be curbed and destroyed by any means whatsoever; the attachment for wealth and woman should be conquered by all possible means; friendly relations should be cultivated with the devotees of God even as it may be possible. If necessary, says Bajida, one should not hesitate to wear away his body in the adoration and remembrance of God.

—*Bajida.*

* * * *

Look deeper and you will *find the very God in every human soul.* If you would have all the world love you, *you must first love all the world.* Even animals feel the effect of these love-forces. In the degree that we come into the high realization of our infiniteness do we see only the God in each human soul and when we are able to see Him in every one we meet we live in the world of joy.

—*R. W. Trine.*

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The remedy for all blunders, the cure of

blindness, the *cure of crime is Love.* As much love so much mind. The superiority that has no superior, the redeemer and instructor of souls, as it is their primal essence, is Love. *Love for sincerity is the other name for worship.*

—*R. W. Emerson.*

SIVANGNANA BODHAM.

The Existence of Real Religion.

Real religion is that which lies behind such phrases as "religious experience" and "religious man." Religious experiences are not understood to have reference to anyone of the so-called religions. They are experiences containing an invariable factor, religion, on account of which they are so named. Most of us have had religious experiences. There have been moments in our lives when we thought more of the good of others than of our own, when we had real sympathy for others, and in helping them enjoyed a calm serene joy, "a joyless joy." This is religious experience of the ordinary type. Of a higher order is the experience of a man absorbed in supermundane thoughts, quite unconscious, for the

time being, of his very existence in this world. This man has no thought of his body or his worldly possessions. Sacrificing any of these for the sake of others is therefore a matter of no consequence to him. So he is all goodness, and has almost transcended even the ordinary distinction of right and wrong. Of a lower type is the occasional desire even in a hardened criminal to help one in distress. The outstanding common factor of all these experiences is goodness. A religious man, again, is not a partisan of any one religion, but one who views life as an occasion to extend his love for others and to efface himself as much as possible; in short, he is one who is good.

Thus religion manifests its presence in goodness, whether it be in "religious experience" or in "religious men." It must therefore be a cause of goodness. An invariable concomitant of goodness is truth. It is only the person who is in possession of truth that can really be good. The man who knows the truth knows that he is not a mere individual, that he is not even a mere member of Society, that the soul of souls is God, and he is therefore *essentially* divine He will not therefore

do what he would if he had thought of himself as an individual pitted against other individuals. He will not set any value on pleasure or attach any importance to worldly possessions He is in tune with the infinite, and is therefore good. Possession of basic truths is thus essential to absolute goodness. Again, wherever there are goodness and truth there are peace and harmony, which form bliss So wherever there is goodness, there are truth and bliss Religion thus manifests itself in three forms, *goodness*, *truth*, and *bliss*, which are really its effects. Saivaism calls these *Sat-chit-ananda.*

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The Saiva View of Religion.

This Real Religion is called by Saivites the power of God (Siva Shakti). This idea is set forth in the second couplet of Thiruvarulpayan of Umapatishivam: "The Shakti of God works for the upliftment of all souls to the condition of God Himself." She, our mother, knows what we need more than our earthly mother. All the conventional religions may perish, but She never perishes. Manickavachakar addresses God thus; "Only

when the thought comes to the mother does she feed her child. But you feed us spontaneously, feel for us much more. You melt our hearts and give us goodness You illumine the spirit and reveal the truths; you pour into us the sweet honey of bliss which knows no end. You envelop us all around. You are our real wealth. You are Siva and Lord. I pursued you and have caught you unawares. How can you now get out of my grasp?" He praises here the Love of God, which is the Real Religion.

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The Love of God.

The only quality of God which we can comprehend is His lovingness. This is also the only quality the knowledge of which is of real value to us. We have seen how God's Love has given us this precious body, gives us all the knowledge and energy we require, is ever present in us and guides us in our march towards the goal. It gave the soul the crudest form of body called protoplasm and made it live. This is itself an invaluable gift. Then it gave the soul more and more developed forms of body till the human form was reach-

ed The love that can raise the protoplasm to the human form for the sake of the soul must be unlimited Since this is the only quality of God that we can comprehend, our conception of God must be in terms of His love, Just as He is infinite, His love is infinite Occasions may arise when even the mother hates the child But God hates no one and has the same infinite love even for the most unrighteous as for the righteous, the object of the love being to make all perfect.

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The Sacred Ashes

This represents the love of God Fire has burnt cow dung, removed its impurities, and has changed it to a beautiful form So the Love of God nullifies the power of Anava and makes the soul divine. When a worshipper wears *sacred ashes* on the forehead, he must feel that the Love of God is on him, and cultivate the habit of avoiding deeds that are unworthy of one who wears the Love of God Besides, as he puts on the ashes he repeats songs in praise of the Love of God, which heighten the feeling.

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The Suggestive Nature of Images.

In the image of *Nataraja*, the first hand tells the worshipper that God has given him his body and habitation for his benefit, and that he should make the best use of them and of his time He must use them in the service of God and not in securing fleeting and harmful pleasures of the senses The second hand is the hand of hope, indicating that man need not fear anything but should work for his salvation. The third hand warns him of a uncertainty of his life in the world, that the body may perish at any time, and that he should not postpone his useful activities but work while he may. The foot that rests on the dwarf wants the worshipper to imitate it and crush with his wisdom the Anavic influence and all the wrong desires created by it. The fourth hand and the uplifted foot show his destination of infinite bliss. The smile engenders love for God, and the three eyes exhort the worshipper to think correctly, desire correctly, and act correctly. The eye on the forehead particularly condemns wrong desires. This image is a perpetual sermon, initiates religious contemplation, and serves

as a suitable object of long and continued adoration. It attunes the mind to God and attaches it to Him. The mind is then filled with the thought of God, and the body influenced by the mind becomes the tool of God. The tongue sings praises of God, the body prostrates before Him, and the mind goes into ecstasy at the thought of Him. The man loses his individuality and is possessed by God.

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Nataraja.

Images symbolizing all aspects—One of the most comprehensive images is Nataraja. It has four hands and two legs. The hand that bears the drum represents God's act of evolving the universe and giving us our bodies. Just as a drum produces vibration in the air and causes sound, so God produces motion in Maya and causes the evolution of the universe. This is how the drum symbolizes creation. Another hand, with the palm turned towards the worshipper telling him not to be afraid of anything, represents the sustenance of the universe. A third, having fire, indicates the involution of the universe. As fire burns things and makes them disappear, so God

makes the universe return to its original form of Maya. The two feet represent the double aspect of the goal. The foot that crushes the dwarf symbolizes the Love of God which counteracts the power of Anava and frees the soul from its hold. The uplifted foot stands for eternal bliss which is the second aspect of the goal, and the fourth hand points to it. The smile of love also has a double significance. It silences the gospel of hatred and suspicion preached by Anavic influences, and offers a cordial welcome to the worshipper. The eye in the forehead is the light of pure knowledge which dispels ignorance. The two ordinary eyes represent the powers to desire good and to do good. The contemplation of this image includes contemplation of both God and soul.

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UMA.

Images representing single aspects.—Of images representing single attributes of God, five are essential. God's first and foremost attribute is love. There should be a separate image to represent love and nothing but love. The highest form of love that is known to us is that of the mother. Therefore the love of

God is represented as the mother. To signify God's Love, the image must possess something super-anthropomorphic The image of God's love is called Uma. (These three letters are mystic symbols and represent respectively the love of God which sustains, involves, and evolves the universe) It represents a mother, but has four hands instead of two. Almost all images of Saiva worship have at least four hands, two of which are the same in all. One of these two is the uplifted hand corresponding to the second hand of Nataraja, which exhorts the worshipper not to be afraid of anything and offers to protect him. The other hand, like the fourth hand of Nataraja, points to the feet which symbolize the ultimate goal of true knowledge and infinite bliss. In pointing to the feet, it tells him by implication that it is wrong for him to be absorbed in worldly wants and cares, and that he should more and more engage himself in the wants of the soul and lead a life of usefulness.

THE GOAL.

Liberation from Anava.

The goal of the soul has been shown to be its liberation from Anava. In dealing with the goal, we have only to find out the effects and the concomitants of such liberation. The first fruits of Anava are the feelings of I-ness and My-ness. Therefore a person who has attained liberation from Anava has neither I-ness nor My-ness, and does not refer to himself as an individual. He has neither pride nor anger, neither sorrow nor fear He has no thought of his body, his family, his property, and other things that are ordinarily supposed to belong to him. The direct effect of freedom is the free flow of energies to know, to desire, and to do. The liberated soul therefore possesses unlimited knowledge. It can transcend time and see the past, the present, and the future events in the universe, though it does not, as it has no concern with them. It is also able to know the true nature of itself, of Maya and of Anava. As its I-ness has disappeared, it has no desire for its own sake. As it can get unlimited energy to do, it can do everything that can possibly

be done. But, as it desires nothing for itself, it does not do anything for its own sake.

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Liberation from Maya.

The products of Maya serve only as means for the soul's activities of knowing, desiring, and doing. As the liberated soul has nothing in this world to know, to desire, or to do, these tools are no more of any use to it. So the soul may give them up as soon as it attains liberation, that is, it may leave the physical body, the mind, etc. It therefore needs no place to live in, or things to enjoy, and gets completely out of the domain of Maya. But some souls do not give them up immediately. These are called Jivan-muktas, that is those who are liberated and still live in bodies These are the souls that reveal the ultimate truths of religion to those who need them. We know of ordinary men called priests who profess to lead others to liberation. They are but blind leaders of the blind. They are themselves not liberated, are therefore ignorant of ultimate truths, and can give little help to others. The liberated man alone possesses the necessary knowledge

and is able to assist others in their endeavours to attain liberation. He is therefore indispensable to them. The Love of God, in directing the universe, so arranges evolution that some become Jivanmuktas and supply this great need of other souls. But these souls are in no way influenced by their mind or body. Having seen the true nature of Maya, they cannot be affected by such an insignificant product of it as their body or mind.

S. SIVAPADASUNDARAM, B.A.
(Siva School of Hinduism.

BEST MEANS OF PLEASING GOD;

Man can worship the Supreme Lord through the *performance of duties* prescribed for men of his Varna or castè. Work other than performance of his particular duties does not please the Lord. *Sacrifice* to Visnu become successful when it is performed according to rules. Similarly, *Japa bècomes* successful when it is performed according to prescribed rules. *Cruelty to any being means cruelty practised on Visnu, for Visnu lives in all beings.* Following right conduct, when a person devotes himself to performance of the duties of his caşte, he thereby worships Visnu.

It is certain that the Brahman, Ksatriya, Vaisya and Sudra, devoted to their respective duties, worship Visnu. *Bhagavan Visnu* remains pleased only with those who do not vilify others, either directly or indirectly, who do not deceive others or utter untruth, and *who never do anything likely to cause uneasiness to any being.* (*Visnu-Purana*)

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Just as the current in a river brings logs of wood into close contact with each other and then separates them at its own sweet will, in the same way Providence brings us together and then separates us from one another.

Misery and happiness, happiness and misery, such is the ever-revolving wheel of this ephemeral world. Nothing is permanent, nothing stationary. Things come to depart, meet to disperse, appear to vanish.

My Lord, I do not seek from Thee that exalted state in which one is endowed with the eightfold supernatural powers (Siddhis), nor do I ask for salvation. My only prayer is that I may be allowed to occupy the hearts of all living beings so as to be able to endure their sufferings and rid them of all afflictions.

—*King Rantideva*

ZOROASTRIANISM.

BY

JOHN W. WATERHOUSE, B.A. (Canb.) B.D. (Lon.)

The date of Zoroaster's lifetime and the original place of his preaching are alike disputed.

Whether the name Zoroaster was the Prophet's own is uncertain: it is more likely to have been a title, just as 'Christ' or 'Buddha,' and meant 'High Priest.' In the Zoroastrian Bible, the Avesta, the name is Zarathushtra.

A name occasionally given by the Avesta to the Prophet is Zarathushtrotemo—that is, the greatest or highest Zarathushtra, and the obvious deduction is that there existed a succession of men who assumed this office.

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The date of Zoroaster is a matter of much conjecture. Strangely enough, it cannot with any certainty be ascertained within a period of some six hundred years. This is not for lack of evidence, but by reason of the conflicting nature of the evidence.

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The Prophet is even claimed by a Babylonian historian, Beroses, as the founder of a Babylonian dynasty in 2,000 B. C. Putting aside these early guesses, and assuming the other extreme, we should find Zoroaster a contemporary of some of the great Hebrew prophets. Between the sixth and the eighth centuries B. C God raised up many noble men who purified religion, not only in Israel or Iran, but in other parts of the world. Gautama the Buddha was born in the sixth century, and Lao-tsze belongs also to this era, being some fifty years senior to Confucius who was born only seven years after Gautama The coincidences cannot be pressed, but there seems at that period to have been a fullness of the times which God used to speak to men 'in divers manners and in divers places' We cannot regard this late date for Zoroaster with confidence, though it is not without evidence that must be taken into account.

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It must be remembered that some of the writings of the Prophet himself are contained in the Avesta. This 'Bible' of the Zoroastrian faith is likely to have been complete by

about 400 B.C., though, of course, the Pahlavi works which have been incorporated into the Avesta are of much later date.

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The Prophet was an historical character, who lived something like a thousand years before the advent of Christ. His date cannot be far removed from the *Vedic* period, and it is likely that the Gathas are a little later than the Vedas. Incidentally, they share no small amount of their teaching.

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Zoroaster has been called 'the laughing Prophet' because there is a tradition that he laughed, and did not cry, when he was born.

The Zartusht Namah, another Pahlavi work, records 'as he left the womb he laughed; the house was enlightened by that laughter; his father was astonished at him, at his laughter and beauty and loveliness. He said in his heart, "This is the glory of God. Save this child, every infant born into the world has wept." So it was that 'all who were unclean and evil were stung to the heart at that laughter.'

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Little further is heard of Zoroaster for a

number of years, but we gather that he had left home and had begun to prepare himself by travel and meditation for the life which he foresaw would be his lot.

Pliny, informs us that the Prophet lived for twenty years in a desert on cheese! Porphyrius claimed that Zoroaster inhabited a cave on the side of a mountain, which has a little more to commend it, as there are other traditions telling of the Prophet's communing with Ahura on a mountain. That the Prophet received his message from God in such a way is likely, for after certain visions of God he was called to set out on a ministry of reformation of the old cult, and to preach One God, whose first claim on man was ethical.

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Certain Persian traditions tell of the Prophet's visiting India, China and Turkey, but such distant journeyings are improbable, though he travelled widely. In the meanwhile Zoroaster received further confirmation of his 'call,' chiefly by way of visions. He now knew that God was the First and the Last—'I conceived of thee, O Mazdah, in my thought that thou, the First, art (also) the Last—that

thou art *Father of Good Thought*, for thus I apprehended thee with mine eye—that thou didst truly create Right, and art the Lord to judge the actions of life.' Zoroaster then realizes that he must go to the priests (Mobeds) themselves, and bid them cast aside their evil practices. He must proclaim the protection of all good animals, especially those that are useful to agriculture.

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Missionaries are said to have been sent from Iran to such distant parts as Hindustan. Says Williams Jackson, 'The claim to Indian converts is quite persistent in the later writings, which is not strange when we consider the Indo-Iranian kinship and the fact that the Parsis found in India an asylum from Mohammedan persecution.

He taught, healed and preached for many years, and spent much time in the organization of the practical foundations of the reformation.

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He was a sufficiently noble-minded man to forget himself in his work for others, and unlike many men of genius, was no egoist. It is remarkable how his own personality and

doings are obscured in his own writings—the Gathas. Moulton is bold to say that in his poems he contrives to suppress his personality more than any other religious genius known to history.

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Zoroaster came to a religious people, but their zeal was not according to knowledge. In the main, they were Nature worshippers, doing obedience to the ancient Aryan deities.

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The Prophet makes little of the difficulty of finding God: he speaks as one who has been himself found of God. This consciousness was dependent on the discipline which characterized especially the earlier part of Zoroaster's life.

It was his experience, rather than his commission, which the Prophet felt others could share. In this experience, moreover there was little of the mystical, except in so far as any direct consciousness of God's workings may merit this term.

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Much of the spiritual history of the Prophet is enshrined in the Gathas, and we can see that he endured travail of soul and body

before he embarked on his ministry.

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Thus Zoroaster rises to his heights when dealing with such things as social oppression and the abuse of husbandry. One of his prayers is sufficient example of this—'May Mazdah Ahura by his dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought'. The reference to the lot of the cattle, in the above Gatha, is especially significant.

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With the assurance of this vocation and gift, the Prophet proclaimed the care of cattle as a sacred and religious duty, which has been honoured throughout Persian history.

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In order to illustrate the idea of the Kingdom of God, he had likened it to a beautiful meadow, and the ox, as being the farmer's hope, was made another name for Paradise.

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The conquest of self never entered into his ethical programme. The art of overcoming evil with good remained unknown to him.

Zoroaster had a fine conception of moral obligation. The implication of some of his ideas, however, had not been sufficiently considered. Although Zoroaster did unique work in linking ethics with religion, he had assumed for the most part the ethics of his time. The result would have been more satisfactory had the Prophet more closely scrutinized the standards he adopted. For example, Zoroaster accepted the axiom of the day, that force must be met with force: he did not realize the power of love to cast out wrong.

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The deepest and truest revelation made or adapted by our Sage is the doctrine that a man's self (daena) determines his future destiny.

Zoroaster taught a doctrine of free will, and of individual responsibility for all actions Thus his teaching was largely in positive commands. Man's duty was to attend the worship of Ahura and his good Spirits, to tend the sacred fires of the temples, and to avoid uncleanness, ceremonial and otherwise. But ritual observances were not to take the place of practical goodness. Thus hospitality and

charity were placed high in the scale of virtues, as was also kindness to animals.

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The Prophet was an optimist. Good would ultimately prevail: the evil Spirit is doomed to failure ere he begins his work This was an essential part of the good news according to Zoroaster.

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Zoroaster recognized the existence and great power of evil in the world, from the beginning of all things, but was convinced that it could and would be overcome. Evil was continually to be fought, and prayer was to be offered for the victory of the good.

Self-control, rather than ascesticism, was the means whereby it might be confronted

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But man, endowed with free will, could make choice, and refuse the evil: Bliss shall flee from them that despise righteousness. In such wise do ye destroy for yourselves the spiritual life.

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The Prophet's idea of God is remarkably lofty: Ahura Mazdah is closely associated with the powers of Nature, as the above quo-

tation indicates, yet is never identified with them. Ahura is above all natural forces, creating and controlling them. It is a false assumption that Zoroaster taught the worship of the sun, or any of the heavenly bodies, though this is frequently attributed to him. Zoroaster took fire as the *symbol* of the Divine, even as did another, who wrote 'Our God is a consuming fire.' Fire is a noble symbol of purity.

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Zoroaster called Heaven the 'House of Song,' the 'Dwelling of Good Thought,' and the 'Kingdom of Blessings' Alternately, Hell is given the name of 'House of the Lie,' 'House of the worst Thought,' or 'Home of the Daevas.'

* * * *

'His (the good man's) dwelling places shall be in thy House, O Ahura.' Or again: 'If, O ye mortals, ye mark those commandments that Mazdah hath ordained—of happiness and pain, the long punishment for the liars, and blessings for the righteous—then hereafter shall ye have bliss.'

ROSARY
IN
ZOROASTRIANISM

In one of the "Yashts" (Songs of Praise) dedicated to God, 20 names have been given, which are divine appellations of the Creator: e. g., "Eternal Existence," "The Auditor of human activities," "The Preserver," etc. etc. After enumerating these names it is laid down as a Pledge from God: "Whoever uses these My names setting out of or returning home, on all occasions day and night, shall find My help ever ready to rejoice him." These 20 names are, however, not commonly uttered by the Parsis as Japa-mantras in spite of such clear enunciation of their efficacy. Later, Iranian-cum-Arabic names, 101 in number, were invented, perhaps to vie with the Mohammedan list; and these 101 names are still recited by Priests at all major ceremonies —all but *once*, and always muttered in a sub-tone almost humming them! Thus the Parsis are more familiar with the 101 later names than the 20 essential and original ones mentioned in early books.

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Religion and ethics are, thus, so closely allied that they can never be separated one from the other, and, in consequence, a man of religious principles is a moral being and a man of morals is a religious entity. Religion and life are in Zoroastrianism equally allied, and a man has 'to act the religion in life' The self-same God, Ahura Mazda, is the best-ower of all the three, namely, the religious and moral principles and the life of man, and so the close alliance between these three is natural.'

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With pure minds and pious hearts, throbbing with zeal to accomplish the divine purpose, the Zarathushtrians in their early morning prayer—"Hoshbam"—invoke Ahura Mazda with the following noble sentiment with which we conclude:—"By the exercise of the excellent and most exalted 'Asha' (righteousness), may we see Thee, approach Thee, and merge ourselves in Thy everlasting love."

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God in Zoroastrianism thus presents Himself before us the highest ideal of all that is greatest, best and fairest, which most

appeals to the human reason, and there is no tinge of imagination wrapped round about Him. Hence Dr. Mills has aptly said: 'not even in the Old Testament and hardly in the New, have we such delineations of God.' Well may it be said of other religions that sprang up after Zoroastrianism. Homage be to Ahura Mazda!

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NO LIFE WITHOUT PRAYER.

What is this life if, full of care,
No time can we have for a prayer.

No time can we have to overhaul,
To repair our wrong actions at all;

And thus every morn to remember
The Omnipotent Lord without care.

The best of friends and the best of parents
That shelters at the hour of need and torments;

Him, can we if, yet ignore
How peace and pleasure can there be sure?

No time if we have to sit a bit
And enjoy His light within everyone lit.

No life if this full of care
No time there's for peaceful prayer.

—*V. P. Jha.*

The modern practice of fire-cult has been explained on the lines that as man will some day turn to ashes, it is his duty to scatter fragrance through the burning of sweet smelling sandalwood, that his life and death may be blessed. In Parsi temples, various perfumes are sprinkled into the urns in which the fire is kept. The fire is tended five times a day by a priest, or Mobed, who wears a veil over his face lest his breath should defile the sacred flame. His hands also are covered by gloves, as a like precaution against pollution. Prayers are offered that evil Spirits may be driven away, each time the sandalwood feeds the flames

The fire of the chief temples (Atesh Behram), which are so constructed to prevent the sunlight falling on the fire and dimming or extinguishing it, is compounded sometimes from sixteen different sources, all elaborately purified. The fire cult ceremonies are very ancient.

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Whatever may be his party, every Pars wears the sacred girdle, or Kusti, made o seventy two threads, symbolizing the seventy

two chapters of the Yasna. All sects, besides celebrating the feasts and fasts of the faith, pay worship at the Fire Temples and offer the sacred Haoma juice, which is drunk sacramentally by the priests, and given as a last consolation to the dying. Initiation rites are long and complex.

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In ethical code, Parsism stands high. The true Zoroastrian abides by the precept of the Vendidad—'Purity is for man, next to life, the greatest good, that purity, O Zarathushtra, that is in the religion of Mazdah for him who cleanses his own self with good actions, words and deeds.'

* * * *

Next to the Good Mind, the doer must possess Excellent Righteousness (*Asha Vahishta*), another of the six great attributes of Ahura Mazda. The Truth and the whole Truth must be rigidly adhered to, regardless of consequences Great is Love, but greater still is Righteousness if the two should ever come into conflict.

INDIAN BUDDHISM

BY

H. KERN.

Life of Buddha.

All the evidence collected tends to leave the impression that the beginnings of the worship of Buddha images fall somewhere in the first century B. C. or later, and it is quite certain that A. D. 400 the fables about the first representations of the Lord were accepted as time-hallowed truths. The pious Chinese travellers repeatedly describe or mention statues and other images. Fa Hian saw in Sankasya a standing Buddha, 10 cubits in height, and so did Huen Thsang. The latter had occasion to admire at Peshawar, not far from the great Stupa of Kaniska, a statue of the Tathagata in white stone, 18 feet height. The statue was miraculous; at night-time it was in the habit of leaving its place and of walking around the Stupa. The numerous images in the smaller shrines were richly adorned and of highly finished workmanship, they had the marvellous quality of emitting

musical sounds and exquisite scents. In the Deer-park near Benares the Vihara was adorned with a brass statue of the Tathagata turning the Wheel of the Law.

Images of the Buddha in a recumbent posture, representing his entering final Extinction, are more than once made mention of. At Bamian there was a colossal image of that description, measuring about 1000 feet. Another representation of the Nirvana was seen by Huen Thsang on the hallowed spot between the Sal trees near Kusanagara.

Painted images of the Tathagata, certainly far from rare in the Middle Ages, are but occasionally mentioned. A highly artificial and wonder-working specimen at Peshawar was exhibited to Huen Thsang, who gives a circumstantial description of the picture and the legend connected with it. Not far from the great Stupa were this picture excited the admiration of the pilgrim, he saw two images, one 4, the other 6 feet in height, representing the Buddha sitting cross-legged under the Bodhi tree.

The original seat of Sakyamuni under the Pipal at Gaya, where all past Buddhas have

reached perfect Enlightenment, and all future Buddhas will reach, is called by Huen Thsang Vajrasana, Diamond seat. It was in his time protected by brickwork; at present the sanctuary consists of steps round a Pipal standing on a terrace raised 30 feet above the ground The Bodhimanda, or Narasimhasana, is held to be the centre of the earth. The southern branch of the original tree Bodhi was brought to Ceylon, it is said, by the Theri Sanghamitta, daughter to Asoka, and planted in the Mahameghavana. Eight shoots produced in a most miraculous manner were transferred to different places in the island, and from these again sprung thirty-two trees The history and prehistory of the Bodhi tree forms the subject of a work with literary pretensions, the Mahabodhivamsa.

THE LAW OF THE BUDDHA.

Fundamental Principles.

When the Buddha had taken possession of the seat of full enlightenment, he evolved from within two formulas, ever since revealed by him to all beings, and represented as the

fundamental truths of his teaching. These formulas are the four Aryasatyani and the twelve-fold Pratityasamutpada.

The four Satyani, i. e Axioms or Certainties, summarily denoted by the four terms *Duhkha*, suffering, *samudaya*, cause, *nirodha*, suppression, and *pratipad* or *marga*, path, way, state it as undeniable that there is suffering; that suffering necessarily has a cause; that in order to suppress the evil one must know the right way.

It is not difficult to see that these four Satyas are nothing else but the four cardinal articles of Indian medical science, applied to the spiritual healing of mankind, exactly as in the Yoga doctrine. This connection of the Aryasatyas with medical science was apparently not unknown to the Buddhists themselves, for in LaL V. p. 448 we find immediately after the announcement of the discovery of the two formulas the significant words:.....

The second formula, the Concatenation of causes and effects, the twelvefold Pratityasamutpada or causal production, otherwise termed "the 12 Nidanas (causes)" is intended to lay bare the root of evil, and stands to the

4 Satyas in the same relation as Pathology, (Nidana or Nidana-sastra), to the whole system of medical science. The terms of the series are: *avidya*, ignorance; *samaskaras*, impression; *vijnana*, clear consciousness; *namarupa*, name-and-form; *sadayatana*, the six organs of sense; *sparsa*, contact (of the senses with exterior objects); *vedana*, feeling; *trsna*, desire; *upadana*, clinging, effort; *bhava*, becoming, beginning of existence; *jati*, birth, existence; old age and death, sorrow, lamentation, pain, grief, despondency.

LIGHT OF ASIA.

Howbeit I have seen Thee. Know, O King!
This is that Blossom on our human tree
Which opens once in many myriad years—
But opened, fills the world with Wisdom's scent

And Love's dropped honey;

But thou that art to save, thine hour is nigh!
The sad world waiteth in its misery,
The blind world stumbleth on its round of pain;

Rise, Maya's child! wake! slumber not again!

'If life be aught, the saviour of a life
Owns more the living thing than he can own
Who sought to slay—the slayer spoils and wastes,
The cherisher sustains; give him the bird':

His lamp has lost its oil, the wick burns black;
What life he keeps is one poor lingering spark
Which flickers for the finish: such is age;
Why should your Highness heed?'

All things spoke peace and plenty, and the Prince
Saw and rejoiced. But, looking deep, he saw
The thorns which grow upon this rose of life:

Of life, which all can take but none can give,
Life which all creatures love and strive keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea, a boon to all.

Saying, 'Poor woolly mother, be at peace!
Whither thou goest I will bear thy care,
'Twere all as good to ease one beast of grief
As sit and watch the sorrows of the world
In yonder caverns with the priests who pray.'

Siddartha answered, 'Friend, that love is false
Which clings to love for selfish sweets of love;
Then the World-honoured spake: 'Pity and need
Make all flesh kin. There is no caste in blood,

Which runneth of one hue, nor caste in tears,
Which trickle salt with all; neither comes man
To birth with tilka-mark stamped on the brow,
Nor sacred thread on neck.

I, Buddha, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

Ye suffer from yourselves None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

If he who liveth, learning whence woe springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth always;

If he shall day by day dwell merciful,
Holy and just and kind and true; and rend
Desire from where it clings with bleeding roots,
Till love of life have end:

—*Sir Edwin Arnold.*

Time of rise of Buddhism. Indian Thought and Ideals at that time.

Owing to the unsettled state of Indian chronology we cannot with full certainty fix the absolute date of the *Nirvana*; yet we may confidently assert that the rise of Buddhism

nearly coincides with the close of the Upanisad period. From the very tenets of Buddhism it is evident that the theories of the Vedanta had reached their full development, albeit not in the scholastic form of Brahma-Sutras. The practices of the Yoga, which though dogmatically no integral part of the Vedanta are not repudiated or disapproved by the Vedantins, were scarcely less developed in the days of Buddha than later in the time of Patanjali, the author of the manual titled Yoga-sutra. The doctrine of Karman, of metempsychosis, was already so deeply rooted in the popular conscience that Buddhism has retained it, notwithstanding its standing in the most glaring conflict with Buddhist psychology, which denies the existence of soul altogether.

The spiritual aspirations and the views of human life as entertained by the more serious Indians at the rise of Buddhism are, at first sight, extremely gloomy. What strikes us most, is the emphatically pronounced dread—*samvega*, as the Buddhists like to call it—of the miseries of life, of old age and death; a dread intensified by the belief in perpetual rebirth, and consequently of repeated misery.

All sects—barring the Sadducees of the epoch —agree in the persuasion that life is a burden, an unmixed evil. All accordingly strive to get liberated from worldly existence, from rebirth, from Samsara. All are convinced that there are means to escape rebirth, that there is a path of salvation, that path consisting in conquering innate ignorance and in attaining the highest truth. But what is the highest truth? Here the views go asunder. Some, as the Vedantins, affirm that truth in the highest sense of the word is the essential unity of the highest soul, *paramatman*, with the individual soul, *pratyagatman* or *jivatman*. Others, as the Sankhyas, proclaim that the soul is essentially different from matter, by which it is clogged, though it remains essentially undefiled and eternal. The Buddhists, denying the existence of any thing like a soul, necessarily reject the notion of *paramatman*, and see the highest truth in the formula of the 4 Arya satyani.

The Indian view of life, in the mystical and transcendental systems of the Vedanta and Buddhism, as well as in the rationalistic Sankhya, Yoga, Nyaya, is not seldom con-

sidered pessimistic. That qualification is true in a restricted sense, the Indians being pessimists only halfway. Just as they have no objection to the most tragic situations in their dramas, provided the final be a happy one, so they admit of all sorts of dreariness in human life, but at the same time they believe that it is possible, and that by a comparatively easy method, to get rid of the nuisance called existence and rebirth: they have only to follow some one of the infallible teachers of the path to salvation, of whom there was no lack in India There, too, the rule holds good that the supply is proportionate to the demand

—*H. Kern.*

Ah! Lover! Brother! Guide! Lamp of the Law!

I take my refuge in thy name and Thee!
I take my refuge in thy Law of Good!
I take my refuge in thy order! *OM!*

The Dew is on the lotus!—Rise, Great Sun!
And lift my leaf and mix me with the wave.

Om mani Padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!

—*Sir Edwin Arnold.*

GAUTAMA THE BUDDHA

BY

DR. SIR S. RADHAKRISHNAN.

Max Muller observes that Buddhism is 'the highest Brahmanism popularised, everything esoteric being abolished, the priesthood replaced by monks, and these monks being in their true character the successors and representatives of the enlightened dwellers in the forest of former ages.' *(foot note)*

* * * *

Buddha's teaching begins with the fact of his enlightenment, a spiritual experience which cannot be put into words. Whatever doctrine there is in Buddha relates to this experience and the way of attaining it. To use an image employed by him our theories of the eternal are as valuable as are those which a chick which has not broken its way through its shell might form of the outside world. To know the truth, we must tread the path.

* * * *

There is nothing esoteric about his teaching. He speaks with scorn of those who profess to have secret truths. 'O disciples, there

are three to whom secrecy belongs and not openness. Who are they? Secrecy belongs to women, not openness; secrecy belongs to priestly wisdom, not openness, secrecy belongs to false doctrine, not openness ...The doctrines and the rules proclaimed by the perfect Buddha shine before all the world and not in secret.'

* * * *

He would not let his adherents refuse the burden of spiritual liberty. They must not abandon the search for truth by accepting an authority. They must be free men able to be a light and a help to themselves. He continues: 'Be ye as those who have the self as their light. Be ye as those who have the self as their refuge. Betake yourselves to no external refuge. Hold fast to the truth as to a refuge. "The highest seat of authority is the voice of the spirit in us" There is little of what we call dogma in Buddha's teaching.

* * * *

The mystic is not so much passive as receptive. His life is one of strenuous discipline. Right contemplation is the end and the crown of the eightfold path. When the mind and the senses are no longer active, when dis-

cursive thought ceases, we get the highest and purest state of the soul when it enjoys the untrammelled bliss of its own nature. It is the substance of the highest life when ignorance and craving become extinct and insight and holiness take their place. It is peaceful contemplation and ecstatic rapture wrought by the mind for itself. It is the true and healthy life of the soul, in which we have a foretaste of a higher existence compared with which our ordinary life is sick and ailing. We have in it a sense of freedom, of knowledge, immediate and unbounded.

* * * * *

If there is a difference between the teaching of the Upanisads and Buddha, it is not in their views of the world of experience (*samsara*) but in record to their conception of reality (*nirvana*).

* * * *

Sacrifices are frail boats across the ocean of *samsara*. Again, "Brood not over this mass of words for it is a waste of breath" When a Brahmin came to Buddha with the remnants of his oblation in hand, Buddha said to him: 'Do not deem, O Brahmin that purity comes by merely laying sticks in fire, for it is exter-

nal. Having therefore left that course, I kindle my fire only within, which burns for ever.' 'Here in this sacrifice the tongue is the sacrificial spoon and the heart is the altar of the fire.' *(foot note)*

* * * *

The Exalted One took a few Sinsapa leaves in his hand and said to his disciples: 'What think ye, my disciples, whether are more, these few Sinsapa leaves, which I have gathered in my hand, or the other leaves yonder in the Sinsapa grove?' 'The few leaves, sire, which the Exalted One holds in his hand are not many, but many more are those leaves yonder in the Sinsapa grove.' 'So also, my disciples, is that much more, which I have learned and have not told you, than that which I have told you. And, wherefore, my disciples, have I not told you that? Because my disciples, it brings you no profit, it does not conduce to progress in holiness, beause it does not lead to the turning from the earthly, to the subjection of all desire, to the cessation of the transitory, to peace, to knowledge, to illumination, to nirvana: therefore have I not declared it unto you."

* * * *

If Buddha declined to define the nature of this Absolute or if he contented himself with negative definitions, it is only to indicate that absolute being is above all determinations. It is difficult to differentiate this supreme being from the absolute Brahman of Advaida Vedanta or the super-God of Christian mysticism as formulated in the writings of the pseudo-Dionysius.

* * * *

The Upanisads rarely try to cramp the divine within the limits of logical descriptions or stringent difinitions. Buddha's complete renunciation of any attempt at determination is at the opposite extreme to the utmost precision of detail in which some other teachers indulge. It is a case of an excess of light which ignores the value of shade. His reasons are quite intelligible. In the first place, in the India of the sixth century B. C. we had speculations as bold, and speech as pungent, and varieties of religious experience as numerous and as extravagant as anywhere and at any time in the history of mankind. The people were not only full of superstition, but were also intensely sophisticated, and it was difficult to draw a sharp line between the superstition

of the ignorant and the sophistry of the learned. In this confusion Buddha insisted on an understanding of the facts of human nature and experience and an avoidance of all speculation and belief on mere authority.

Buddha requires us to possess the courage and the resolution to use our own understanding and pass beyond theories to facts. Secondly, each must realize the truth by personal effort and realization. For this ethical striving was essential.

* * * *

Thirdly, his mission was to interest not merely the intellectuals but the common people with great ideas. He was anxious to tell them that the royal road was by the practice of the virtues. Fourthly, the affirmative theology, in its anxiety to bring the absolute into relation with the relative makes the absolute itself relative. It offers proofs for the existence of God and conceives of God as an objective reality similar to that of the natural world.

* * * * *

So Buddha set himself against all personal conceptions of God, which, by declaring the existence in God of all perfections present in

creation have a tendency to substitute faith for works. Prayer takes the character of private communications, selfish bargaining with God. It seeks for objects of earthly ambitions and inflames the sense of self. *Meditation* on the other hand is self-change. It is the reconditioning of the soul, the transforming of its animal inheritance and social heredity. Fifthly, the nature of absolute reality is supra-logical, and it is idle to insist on giving logical accounts of it. Subject to these limitations, Buddha pointed out the reality of *nirvana*, of an absolute self and of an absolute reality which he chose to call *dharma*. Buddha had support for his austerity of silence and negative descriptions of the absolute in the Upanisads. 'There the eye goes not, speech goes not nor the mind. We know not, we understand not how one would teach it.'

* * * * *

We find in Buddha, in powerful combination, spiritual profundity and moral strength of the highest order and a discreet intellectual reserve. He is one of those rare spirits who bring to men a realization of their own divinity and makes the spiritual life seem adventurous

and attractive, so that they may go forth into the world with a new interest and a new joy at heart. While his great intellect and wisdom gave him the comprehension of the highest truth, his warm heart led him to devote his life to save from sorrow suffering humanity, thus confirming the great mystic tradition that true immorals occupy themselves with human affairs, even though they possess divine souls. The greatness of his personality, his prophetic zeal, and burning love for suffering humanity made a deep impression on those with whom he lived and gave rise to those legends and stories which are the modes of expression available to ordinary humanity when it tries to express true things, the personal superiority of Buddha to the rest of them, and Gautama the apostle of self-control and wisdom and love becomes the Buddha, the perfectly enlightened, the omniscient one, the saviour of the world. His true greatness stands out clearer and brighter as the ages pass, and even the sceptical minded are turning to him with a more real appreciation, a deeper reverence and a truer worship. He is one of those few heroes of humanity who have

made epochs in the history of our race, with a message for other times as well as their own.

THE IMITATION OF BUDDHA

From the Sacred Books of the East

1. He realized the four Noble Truths—Suffering, Cause of suffering—Removal of suffering and the way for the removal of suffering. Thus He became the All knowing Buddha.

2. "If ye walk according to my teaching . . . Ye shall even in this present life apprehend the truth itself and see it face to face."

3. "Come, disciples. Lead a holy life for the extinction of sorrow."

4. "He who serves the sick serves Me."

5. "All component things are subject to decay. Work out your salvation with diligence."

6. All beings desire happiness; therefore to all extend your benevolence.

7. Hurt not others with that which pains yourself.

8. Good men melt with compassion even for one who has brought them harm

9. Overcome evil by good.

10. To a righteous man death must bring gladness. For no fear of mishap exists for him who is devoted to a holy life.

11. He lives only to be a help to others.

12. Is not all I possess, even to my very body, kept for the benefit of others?

13. Root out the love of self.

14. Speak not harshly to anybody.

15. Offensive language is harsh even to the brutes.

16. Courtesy is the best ornament. Beauty without courtesy is like a grove without flowers.

17. Let him not grieve for that which is lost.

18. Give to him that asketh, even though it be but a little.

19. Always intent on bringing about the good and the happiness of others.

20. Wherein does religion consist?

21. In (Committing) the least possible

harm, in (doing) abundance of good, in (the practice of) pity, love, truth, and likewise purity of life.

22. The practice of religion involves as a first principle a loving, compassionate heart for all creatures.

23. Scrupulously avoiding all wicked actions;

Reverently performing all virtuous ones;

Purifying his intention from all selfish ends.

This is the doctrine of all the Buddhas.

24. Whoso hurts not (living) creatures, whether those that tremble or those that are strong, nor yet kills nor causes to be killed, him do I call a Brahman.

25. Our deeds, whether good or evil, ... follow us as shadows.

26. The (real) treasure is that laid up.... through charity and piety, temperance and self-control. ... The treasure thus hid is secure, and passes not away Though he leaves the fleeting riches of the world, this man carries with him—a treasure that no wrong of others, and no thief, can steal.

27. Think of all sentient beings as thy children.

28. Though exalted, forget not the lowly.

29. Be kind to all that lives.

30. Filled with compassion for all creatures.

31. Of all possessions, contentedness is the best by far.

32. A contented mind is always joyful.

33. To feed a single good man is infinitely greater in point of merit, than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men.

34. What is goodness? First and foremost the agreement of the will with the conscience

35. The Royal Prince, perceiving the tired oxen, the men toiling beneath the mid-day sun, and the birds devouring the helpless insects, his heart was filled with grief, as a man would feel upon seeing his own household bound in fetters; thus was he touched with sorrow for the whole family of sentient creatures.

36. Work out your own salvation with diligence.

No man can purify another.

37. He who holds up a torch to (lighten) mankind is always honoured by me.

38. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there.

39. He who, having been angered, gives way to anger no more, has achieved a mighty victory.

40. Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peace-maker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

41. Benevolence is the doing of righteous acts of help to living creatures whether of high or low degree; as when we help a tortoise in trouble, or a sick sparrow, without looking for any reward.

42. Feeling deep compassion for the poor, grudging nothing which he possessed.

43. Humble in mind, but large in gra-

cious deeds, abundant in charity to the poor and helpless.

44. If, then you would please me show pity to that poor wretch,

oppressed with others' suffering.

45. The sorrow of others enters into the hearts of good men as water into the soil.

46. My son, tell me thy sorrow, that it may become more endurable by participation.

47. Let him not, even though irritated, speak harsh words.

48. (The true friend) forsakes you not in trouble; he will lay down his life for your sake.

49. Fault is not to be found unnecessarily.

50. Have respect for the aged as though they were thy father and mother; love the young as thy children or younger brethren.

51. This good man, moved by pity, gives up his life for another, as though it were but a straw.

52. Intent upon benefiting your fellow-creatures.

53. Walk in the path of duty, do good to your brethren, and work no evil towards them.

54. Health is the greatest of gifts, contentment the best of riches.

55. The Buddha has mercy even on the meanest thing.

56. If you desire to honour Buddha, follow the example of his patience and long-suffering.

57. Lord Buddha once said:

"Go ye O Bhikshus wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of the Gods and men. Proclaim O Bhikshus the Doctrine glorious, preach ye a life of holiness, perfect and pure"

Om Mani Padni Hum.

GOD IN BUDDHISM.

Prajna.

Mere talking about, or mere believing in, the existence of God and His *infinite love* is nonsense, so far as religion is concerned. If God exists, He must be felt. If He is Love, it must be experienced and must become the fact of one's inmost life. Without the awakening of the religious sense, God is a shadow, the soul a ghost and life a dream. In Buddhism this faculty is known as *Prajna*.

2. When the existence or non-existence of God is *proved*, philosophers are satisfied; for they have made the utmost use of the intellect which is their sole weapon of attack and defence. But so long as there is some unutterable yearning of the human heart for something more real, more vital, more tangible than mere abstraction and mere proving, we must conclude that our consciousness, however fractional, is capable of coming in touch with the inmost life of things in another way than intellection. The existence of *Prajna* is therefore admitted by Buddhism, and re-

ligious discipline among Buddhists is directed towards the awakening of this faculty.

3. This supra-phenomenal world has no material limitation, and is therefore not subject to the law of birth and death. As it is thus transcendent, it is beyond the reach of pain and pleasure, which is the pendulum that regulates the motive and conduct of the sensuous man. He alone who has freed himself from the shackle of phenomenality is no more affected by its mutability. He serenely abides in the realm of supra-phenomenlaity. He, the truly spiritual men, will be above all material vicissitudes, living a life of eternal peace.

4. One of the most important things considered necessary for the realization of the life in the supra-phenomenal region is the practice of *dhyana* or contemplation.

ANON

A Buddhist!" he said, to one who made a mistake about the name of his faith, "*I am the servant of the servants of the Buddha!*"

—*Swami Vivekananda.*

JESUS CHRIST.

THE GREAT CONSUMMATION.

Love, which is sunlight of peace,
Age by age to increase,
Till Angers and Hatreds are Dead,
And Sorrow and Death shall cease:
"Peace on Earth and Goodwill!"
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!

'THE LIGHT OF THE WORLD'
—*Sir Edwin Arnold*

THE SERMON ON THE MOUNT.

The first set speaks of renunciation in spirit (*the poor in spirit*), which has to serve as a cleansing to make man more sensitive to the world's pain and sorrow, that it might give itself in service. These two-renunciation and service—coming together would go to make "*the meek*" who inherit and rule the earth.

In the next trinity of Beatitudes the Sermon leads on to a quest for righteousness, which though purified by self-elimination, needs correction by being imbued with mercy, so that the two put together become the "*pure in heart*" who see God.

The purity would be nothing if it is not a purifying force. The renounced in spirit and the pure in heart become the *peace-makers*—between man and man and between man and God—and he who can have peace amid persecutions and rejoices therein is the true peace-maker.

The Sermon next deals with the effect of such living—they become "*the salt of the earth*" and "*the light of the world*" to save life from moral putrefaction and moral darkness.

The Sermon revolves round a central theme and sets forth a complete philosophy of life. That central theme, which may be called the goal of life, is contained in the verse "*Be ye perfect as the Father in Heaven is perfect.*" In other words, it is the perfection of the individual, in moral and spiritual character.

The final appeal of the Sermon is: *"Be good at the depths, that you may be good at the surface."* The contrast between this way of life and every other way is strikingly brought out in the parable of the two men who built their houses, one on sand and the other on rock, and we are enjoined to be like the man who built on rock, safe against all happenings, by following the path to perfection shown in the Sermon.

Thus, the Sermon on the Mount is not merely a counsel of perfection which means a counsel of despair, but it constitutes a working philosophy of life and as such commands not only our reverence and respect but even more, our obedience.

The very crux of the whole Sermon is in reverence for the personalities of our enemies, which may be expressed as *"refusal to retaliate"*. In fact, there is a call to man to a new warfare with new weapons: to overcome evil with good, hate by love and the world by a cross, by being animated with the spirit of active and inexhaustible forgiveness and invincible good-will, no matter what the other does. The reward for this kind of living is that you will be like your Father.

—*Anon.*

NAME OF JESUS.

Among the Christian mystics, the practice of meditating upon the Name of Jesus has been frequent; and some of the best known Christian hymns have centered around this theme.

"How sweet the Name of Jesus sounds
In a believer's ear!"

So sang the Evangelical preacher John Newton, in the 18th century; and 700 years earlier, one of the old medieval saints wrote :—

"No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesu's Name,
The Saviour of mankind."

The Avatars, "In truth, Madam, had I lived in Judaea in the days of Jesus of Nazareth, I would have washed His feet, not with my tears, but with my heart's blood!"

—*Swami Vivekananda to Sister Nivedita.*

THE HAPPY CHRISTIAN

Luie

Happy are the poor in spirit—theirs is the kingdom of heaven!

Happy are the meek—theirs is the earth. Happy are the seekers after goodness—they shall have it in abundance. Happy are the merciful. Happy are the peacemakers. Happy are the pure in heart (St. Matthew—v.) Why, it is evident that the life of a Christian is nothing but happiness if, by the power of Christ within, he seeks to be humble and meek, godly and peaceable, pure and holy.

* * * *

"A new commandment I give unto you, that ye love one another; even as I love you, that ye love one another. By this *Shall all men know* that ye are My disciples, if ye have love one to another" (St. John xiii. 34, 35). And this love is not only for "One another" not only for those who are Chrisitans, but love for the fallen, and love for our enemies.

* * * * *

The great aim of Bible study is not to find out what God said, but what He says to me. Our Lord saw that the Scriptures foretold His death upon the cross, and a Resurrec-

tion to follow. The greatest discovery any Christian can *make* is to find *that* the Bible clearly shows that to be a disciple of Christ he too must come to the cross. The Christian's "life" is one which follows a crucifixion. Lord said: "If any man would come after Me, let him deny himself and take up *His cross* and follow Me" (St. Matthew xvi. 24).

That means a crucified self. St. Paul saw it, and said it: "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me' (Gal. ii. 20). We should never have realised this - that we, too, have a crucifixion - unless we studied our Bibles.

* * * * *

What is to be the nature of our prayers? We have already pointed out that prayer is not merely asking God for things. Nor is it only for times of crisis, or trouble. God is not a sort of Divine Santa Claus; nor is prayer a wonderful Aladdin's Lamp, by rubbing of which we summon angels to do our bidding.

* * * *

Nor is it persuading God to do our will. Prayer does not change God's purpose,

it only releases His power. Our prayers should contain three things - Confession, praise, and Petition.

* * * * *

Are we willing to "empty ourselves", that Christ may fill us? Are we willing to allow "self" to be put to death, that Christ may be all in all? Are we willing to humble ourselves, that God may exalt us?

Identification with Christ: We must be willing to be identified with Christ in all this. God will not force it upon us. We cannot "know Him and the power of His resurrection" (Phil.iii.10) unless we are willing to surrender ourselves and our all unreservedly to Christ: keeping back nothing - not even a little pride, or temper, or unbelief. This is what it means to be baptised into His death. And if we go down those steps of humiliation then God the Father will raise us up, as He did Christ Jesus, to live - here and now - a resurrection life.

* * * * *

When Gandhi was asked by a gathering of missionaries and Indian Chrisitans how Christ could be made a real force in the national life of India, he replied: "I would suggest that first of all you Christians should

begin to *Live as Jesus Christ did.* Secondly, that you should all practise your religion without toning it down. In the third place, I would suggest that you should emphasise the love side of Christianity more, for love is central in your religion."

—*By un-known Christian.*

THE CONFESSIONS OF ST. AUGUSTINE.

The Rev. E. B Pusely, D.D.

1 Thou, most High, and most near; most secret, and most present; Who hast not limbs some larger, some smaller, but art wholly everywhere, and no where in space, are not of such corporeal shape, yet hast Thou made man after Thine own image; and behold, from head to foot is he contained in space.

* * * * *

2. Thou, O Lord, who guidest the course of all Thou hast created, hadst not forgotten him, who was one day to be among. Thy children, Priest and Dispenser of Thy Sacrament; and that his amendment might plaintly

be attributed to Thyself, Thou effectedst it *through me, but unknowingly.*

* * * * *

3. To Thee be praise, glory to Thee, Fountain of mercies. I was becoming more miserable, and Thou nearer. Thy right hand was continually ready to pluck me out of the mire, and to wash me thoroughly, and I knew it not; nor did anything call me back from a yet deeper gulf of carnal pleasures, but the fear of death, and of Thy judgment to come; which amid all my changes, never departed from my beast.

* * * * *

4. O crooked paths! Woe to the audacious soul, which hoped, by forsaking Thee, to gain some better thing! Turned it hath, and turned again, upon back, sides, and belly, yet all was painful, and Thou alone rest. And behold, Thou art at hand, and deliverest us from our wretched wanderings, and placest us in Thy way, and dost comfort us, and say, "Run; I will carry you; yea I will bring you through; there also will I carry you."

* * * * *

5. Too late loved I Thee, O Thou Beauty of ancient days, yet ever new! too late I loved

Thee! And behold, Thou wert within, and I abroad, and there I searched for Thee: deformed I, plunging amid those fair forms, which Thou hadst made. Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were not at all. Thou calledst, and shoutedst and burstest, my deafness. Thou flashedst, shonest, and scatteredst my blindness. Thou breathedst odours, and I drew in breath and pant for Thee. I tasted, and hunger and thirst Thou touchedst me, and I burned for Thy peace.

* * * * *

6. When I shall with my whole self cleave to Thee, I shall nowhere have sorrow, or labour; and my life shall wholly live, as wholly full of Thee. But now since whom Thou fillest, Thou liftest up, because I am not full of Thee I am a burthen to myself. Lamentable joys strive with joyous sorrows: and on which side is the victory, I know not. Woe is me! Lord, have pity on me. My evil sorrows strive with my good joys; and on which side is the victory, I know not. Woe is me! Lord, have pity on me. Woe is me! lo! I hide

not my wounds; Thou art the Physician, I the sick; Thou merciful, I miserable Is not the life of man upon earth all trial? Who wishes for troubles and difficulties? Thou commandest them to be endured, not to be loved. No man loves what he endures, though he loves to endure. For though he rejoices that he endures, he had rather there were nothing for him to endure. In adversity, I long for prosperity, in prosperity I fear adversity. What middle place is there betwixt these two, where the life of man is not all trial? Woe to the prosperities of the world, once and again, through fear of adversity, and corruption of joy! Woe to the adversities of the world, once and again, and the third time, from the longing for prosperity, and because adversity itself is a hard thing, and lest it shatter endurance. Is not the life of man upon earth all trial, without any interval!

ISLAM'S ROSARY.

Being

The Ninety-nine Beautiful Names of Allah
(Asma-El-'Husna)

BY

(Sir Edwin Arnold, M.A., K.C I.E., C.S.I.)

"Allah *hath most* excellent names, therefore call upon Him by the same."

—*Koran, ch. vii "Al Aaraf."*

* * * * *

It is a custom of many pious Muslims to *employ in their devotions a three-stringed* chaplet, each string containing thirty-three beads, and each bead representing one of the "Ninety-nine beautiful names of Allah," whenever this use, among many other religious uses, is made of it.

The faithful pass these ninety-nine beads of the rosary through their fingers, repeating with each "Name of God" an ejaculation of praise and worship. Such an exercise is called *Zikr*, or "remembrance," and the rosary *Masba'hah.*

* * * * *

The soul of Islam is its declaration of the unity of God: its heart is the inculcation of an

absolute resignation to His will. Not more sublime, therefore, in religious history appears the figure of Paul the tent-maker, proclaiming the "Unknown God" at Athens, than that of the camel-driver Muhammad, son of Abdallah and Aminah, abolishing all the idols of the Arabian Pantheon except their chief—*Allah Ta'Alah*, "God the Most High"—and under that ancient and well-received appellation establishing the oneness of the origin, government, and life of the universe.

1. *Prayers.*

"Allah!" Bi-'smi-'llah! Say that God is One,
Living, Eternal; and besides Him none.

2. *"The Merciful."*

Say Ar-Rahman! "The Merciful" Him call;
For He is full of mercy unto all.

"The Compassionate."

3. *Say Ar-Raheem! call Him "Compassionate,"*
For He is pitiful to small and great.

4. *"The King of Kings"*

Call Him "Al-Malik," King of all the kings,
Maker and Master of created things.

"Serve me and honour me and keep
my laws,
And thus live evermore
O Sovereign Giver of good things,
We praise Thee, "Malik," King of kings.

5. *"The Holy One."*

'Allah-al-Kuddus—the "Holy One" He is;
But purify thy speech, pronouncing this;

"Let none me touch, save such as are
made clean?"
Make clean your hearts within;
Cast forth each inmost sin;
Then with bowed brows, say this name,
and adore.

8. *"The Help in Peril."*

Call Him Muhaimin, "Help in danger's
hour,"
Protector of the true Who trust His
power.

Thus did a desert bird and spider guard
The blessed Prophet then;
For all things serve their Maker and their God
Better than thankless men.

11. "*The Majestic.*"

Al-Mutakabbir! all the heavens declare
His majesty, Who makes them what they are.
Well spak'st thou, Friend of Allah! none
Is "great" except the Greatest One.

14. "*The Fashioner.*"

Al-Muzawwir ! the "Fashioner!" say thus;
Still lauding Him who hath compounded us.
When the Lord would fashion men,
Spake He in the Angels' hearing.
"Lo! Our will is there shall be
On the earth a creature bearing
Rule and royalty Today
We will shape a man from clay."

17. *"The Bestower"—Al-Wahhab.*

Praise "the Bestower:" unto all that live
He giveth, and He loveth those who give.

20. *"The All-Knower"*

Al-Alim! the "All-knower!" by this word
Praise Him who sees th' unseen, and hears th' unheard.

23. *"The Abaser."*

All-Khafiz! the "Abaser!" praise hereby
Him Who doth mock at earthly majesty.

24. *"The Exalter."*

Ar-Rafi! the "Exalter!" laud Him so
Who loves the humble and lifts up the low
'Save God there is none high at all,
Nor any low whom He doth call.

26. *"The Leader Astray."*

O, Al-Muzill! what if it be Thy will,
Having made man, to lead him unto ill?
Al-Muzill! lead us not astray!
Teach us to find the perfect way.

27. *"The All-Hearing."*

As-Samih! O Thou Hearer! none can be
So far, his crying doth not come to Thee.

..... "This simple shepherd's prayer
Came unto Allah's ears clearer than yours,
Nathless his ignorance, because his heart—
Not tongue, not understanding—uttered it.
Make room for God's poor lover nighest me;
Good fellowship hath any man with him
To whom Heaven's ear as quick inclines itself
As doth a mother's when her babe lisps love."

28. *"The All-Seeing."*

Al-Bazir! O Thou Seer! great and small
Live in Thy vision, which embraceth all.

33. *"The Clement."*

Al-Halim! "Clement" is our Lord above;
Magnify Allah by this name of love.

35. Al-Ghafir—*"The Pardoner."*

He is the "Pardoner," and his Scripture hath—

"Paradise is for them that check their wrath,
And pardon sins: so Allah doth with souls;
He loveth best him who himself controls."

..... "My Lord! 'tis writ,
'Paradise is for them that check their wrath'."
"For HE—'tis writ—'loves the beneficent.'"
Al-Ghafir! pardon us, as we
Forgive a brother's injury.

38. *"The Very Great."*

Praise Him, Al-Kabir, seated on "the Throne,"
The "Very Great," the High-exalted One.

Allah Kabir! in silence we
Meditate on Thy majesty.

42. *"The Beneficent."*

Al-Jamil! "the Benign"; ah, name most dear,
Which bids us love and worship withont fear.

44. *"The Watchful,"*

Allah-ar-Rakib! praise ye "the Watchful One,"
Who noteth what men do and leave undone.
O "Watcher!" grant our names may be
In that Book lying near to Thee.

45. *"The Hearer of Prayer".*

Allah-al-Mujib, who biddest men to pray,
And heartest prayer; thus praise we Thee alway.
"Pray at the noon, pray at the sinking sun,
In night-time pray; but most when night is done,

For day break's prayer is surely borne on high
By Angels changing guard within the sky."
And in another verse, "Dawn's prayer is more
Than the wide world with all its treasured store."
Recite Al-Fatihah while 'tis scarce yet day :
Praise be to Allah, Lord of all that live.
Merciful King and Judge, to Thee we give
Worship and honour! Succour us and guide
Where those have walked who rest Thy Throne beside ;
The way of peace, and not the wrongful path,
Nor theirs to whom, Oh Lord! Thou hast shewn wrath
He who saith this, before the east is red,
A hundred prayers of Azan hath he said.

Us, too, Mujib! in hearing keep ;
Better is prayer than food or sleep!

47. *" The Judge of Judges "*

Al-Hakim ! Judge of all the judges ! show
Mercy to us and make us justice know.

49. *" The All-Glorious "*

Al-Majid ! Glorious Lord upon the Throne,
With this great name we praise Thee, Sovereign One !

" None save Glorious Allah serve ;
Never from His precepts swerve ;
Honour teacher, father, mother ;
Unto him who is thy brother,
Unto kindred, friends also,
Orphans, suppliants, sad ones, show
Gentleness and help ; to each
Speak with kind and courteous speech.
Give in alms that thou may'st spare,
And be constant in thy prayer."

51. *" The Witness "*

Ash-Shahid ! God is " Witness "! and He took
Witness of us, ye People of the Book !

52. *"The Truth"*

O Thou, the Truth! when so Thy name we call,
All's said that need be said, sith Thou art all.
Ya Hakk! true God! never with Thee
Can other or can equal be.

56. *"The Nearest Friend"*

Al-wali! Nearest of all friends, and Best,
So praise your Lord, Whose help is mightiest.
Close is He always to His faithful ones,
But closer dwelt they in the times of old
He that hath Allah for a friend,
To want and woe hath put the end.

57. *"The All-Praiseworthy"*

Rich to reward your Lord is; Oh, do ye
Praise Al-Hamid, the "Ever-praiseworthy!"
Forgive your brethren as ye ask for pardon;

Give as ye have received, and praise your Lord !

58. *" The Accountant "*

Al-Muhsi ! The " Accountant " laud Him so
Who reckoneth up the deeds men do below.

" In God's Name, Merciful, Compassionate !"

59. *" The Beginner "*

Al-Mubdi ! praise Him by this holy name,
Who gave to all the spark which lights life's flame.

60. *" The Restorer "*

He made life—and He takes it— but instead
Gives more; praise the Restorer, Al-Mu'hid !

" I am not that thing you kiss ;
Cease your tears, and let it lie ;
It was mine, it is not I ".
Love the inmate, not the room ;
The wearer, not the garb ; the plume
Of the falcon, not the bars

Which kept him from the splendid stars.
Loving friends! be wise, and dry
Straightway every weeping eye;
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea-shell, one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of His treasury,
A mind which loved Him; let it lie!
Let the shard be earth's once more.
Since the gold shines in His store!
Know ye Allah's law is love,
Viewed from Allah's Throne above:
Be ye firm of trust, and come
Faithful onward to your home!
"*La ila' illahaua*!" Yea,
"Mu'hid! Restorer! Sovereign!" say
He who died at Azan gave
This to those that made his grave.

65. "*The All-Perceiving*"

Al-Wajid! praise hereby that Watchful One

Whose eyes see all things underneath the sun.

66. "*The One*"

Wahid! The "One! ye faithful, say herein

Sura Al-I'hlas, cleansing souls from sin

"*In God's Name, Merciful, Compassionate!*"

Say: "He is God alone,

Eternal on the Throne

Of none begotten, and begetting none,

Who hath not like unto Him any one!"

68. "*Providence*"

Al-Kadar! He is "Providence!" hereby

The Lord of all things living magnify.

Also it sayeth: "If a man shall choose

This world's reward, to him it shall be given;

And if a man shall dare his life to lose

For Paradise, he shall be paid in Heaven."

69. *" The All-Powerful "*

Al-Muktadir ! the " Powerful !" by this
Praise we the Word, whence cometh woe and bliss.

72, 73, 74, 75. *"The First "*
"The Last"
"The Manifest "
"The Hidden "

Awwal! Akhir ! Ahahir ! Batin ! these Four
Be "Mothers of the Names"; Thy Lord adore,
Speaking such words as do Him truly call
Essence and Substance, First and Last in all.

" He is the First and Last" — This scripture shows—
" Outer and Inner, That which doth disclose,
And That which hides Itself ; the Manifest,
The Secret ; and all things and thoughts He knows."
"To Allah, Who is nigh where'er ye be,
And whatsoever deeds ye do doth see :
His is the kingdom of the earth and heaven ;

All things return to Allah finally".
Beginning! End! Without! Within!
We celebrate Thy praise herein.

78. *"The Good"*

Praise Him, Al-Barr! Whose goodness is so great;
Who is so loving and compassionate.
As we forgive - and more than we-
Ya Barr! good God! show clemency.

79. *"The Relenting"*

Praise Him, Al-Tawwab; if a soul repents,
Seven times and seventy times the Lord relents.

Know ye not that God receives
Gladly back the soul which grieves?
Know ye not that He relents
Ere the sinner well repents?
Terribly His justice burns,
Easily His anger turns.
Spake our Lord: "If one draw near
Unto God—with praise and prayer—
Half a cubit, God will go
Twenty leagues to meet him so.
He who walketh unto God,

God will run upon the road;
All the quicklier to forgive
One who learns at last to live."
Ya Tawwab! for Thy mercy's sake,
Us to sweet peace and pity take.

80, 81. "*The Avenger*"
"*The Rewarder*"
"*Forgiver!*" *and* "*Avenger!*" *worship Him.*
By these two names, Ghafoor and Muntakim.

O Men, of dry clay moulded, as the potter moulds the jars;
O Djins, that we have fashioned from the smokeless fire of stars:
What terror of the Lord will ye abide?
Their white pearls, large and small, are the handiwork of Him;
Only the face of Allah will never change nor fade:

84. "*Lord of Splendid Power*"
O "Lord of awfulness and honour!" we
Lack wit and words in fitly naming Thee.

All things shall die and decay, but the kingdom of Allah endureth.

Changeless in honour and might, changeless in glory and grace ;
Blessed be He who is Lord, possessed of all beauty and greatness ;
All things die and decay ; only endureth His face.

86. "*The Gatherer*"

Al-Jami'h ! praise "the Gatherer", Who divides
Evil and good unto their proper sides.
We take Thee for our Shephered ; *keep*
Safe in the fold Thy foolish sheep

93. "*The Light*"

An-Noor ! "The Light !" that lightens all who live !
By this great name to Allah glory give.
Light of the world ! An-Noor ! illume
Our darkling pathway to the tomb.

97 "*The Inheritor*"—*Al-Warith.*

Inheritor ! all things proceed from Thee,
And re-committed to Thy hands shall be.
"O Rose!" the Dewdrop said, "whence didst thou spring

That art so sweet and proud and fair a thing?"
"From dust I sprang," she said, "and ere to-morrow
Back to the dust I shall be mouldering."
"O Dewdrop!" said the Rose, "where didst thou gain
This light, that like a gem on me hath lain?"
"A cloud," he said, "uplifted me from ocean,
And I must trickle to the deep again."
For saith the chapter of Al-Hajar: "Tell
My servants I have made the heavens well,
And the earth well, and with a steadfast purpose;
And Paradise is Mine, and Mine is Hell."
Inheritor! all things are Thine;
All-warith! O thou might Divine!

99. *"The Patient."*

O loving kind, "long-suffering", Lord! once more
We praise Thee, magnifying Az-Zaboor.

Patient is Allah, and He loveth well
The patient, saith "the Book," and such as dwell
In kindness, asking pardon of their sins
Each dawn, and pardoning the blameable.
Islam! this is the Faith! thyself resign,
Soul, mind, and body to the will divine:
The kingdom and the glory and the power
Are God's, and God's the government,—not thine!
There is no God but God! and He is All;
And whatso doth befall ye doth befall
By His decree: therefore with fear and love
Upon His glorious names devoutly call.
Allah! His holy will be done!
Islam!—we bow before His throne.

THE HOLY QURAN.

Surely those who are Muslims as well as the Jews, the Christians and the Sabians, whoever believe in God and the *Last Day* and do good, they shall have their reward from their Lord and there is no fear for them nor shall they grieve. (*2. 62*)

* * * *

Oh ye men! surely we have created you of a male and a female and made you tribes and families that you may know one another; surely the most honourable of you with Allah is the one among you who is most careful of his duties. (*39. 13*)

* * * *

And do good to others as Allah has done good to you, and do not seek to make mischief in the land. Surely Allah does not spare the mischief-makers. (*28. 77*)

* * * *

Surely Allah enjoins the doing of justice and the doing of good to others and giving to the kindred and forbids indecency and evil and rebellion; He admonishes you that you may be mindful of your duties. (*16. 90*)

* * * *

Allah is not merciful to him who is not merciful to His creatures.

(*Hadis*)

* * * *

He whose neighbour is not free from his mischief, can have no admittance into the Paradise.

(*Hadis*)

* * * *

He alone is faithful (*momin*) who is kind to his neighbour, and he alone is a Muslim (a true believer) who does to others what he wishes to be done for himself.

MAZHAB

Mazhab, another aspect of Islam (Divine Resignation) implies a bed-rock of inner faith in God and His Plan. "Not a sparrow falls but He knows." "The Lord can hear the tiny ring of bells attached to an ant's legs." So there is nothing amiss. Once a solution is offered by a Great Teacher or Prophet, it is responded to within the human heart like "amen"! Man instinctively realizes that the *faith* is but "collective wisdom," of several past lives. The *Prajna* is superior to any ordinary learning or mere information. *Mazhab* is *wise recognition*

of the power of faith and perfect submission to an overruling power that ordaineth well and truly.

DIVINE INCARNATIONS

As interpreted by Sri Aurobindo

The word *Avatara* means a descent; it is a coming down of the Divine below line which divides the divine from the human world or status.

The language of the Gita shows that the divine birth is that of the conscious Godhead in our humanity and essentially the opposite of the ordinary birth even though the same means are used, because it is not the birth into the Ignorance, but the birth of the knowledge, not a physical phenomenon, but a soul-birth. It is the Soul's coming into birth as the self-existent Being controlling consciously its becoming and not lost to self-knowledge in the cloud of the Ignorance. It is the soul born into the body as Lord of Nature, standing above and operating in her freely by its will, not entangled and helplessly driven round and round in the mechanism; for it works in the knowledge and not,

as most do, in the Ignorance It is the secret Soul in all coming forward from its governing secrecy behind the veil to possess wholly in a human type, but as the Divine, the birth which ordinarily it possesses only from behind the veil as the Iswara while the outward consciousness in front of the veil is rather possessed than in possession because there it is a partially conscious being, the Jiva lost to self-knowledge and bound in its works through a phenomenal subjection to Nature. *The Avatar* therefore is a direct manifestation in humanity by Krishna the Divine Soul of that divine condition of being to which Arjuna, the human soul, the type of a highest human being, a Vibhuti, is called upon by the Teacher to arise, and to which he can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into which we mortal creatures must climb; it is the attracting divine example given by God to man in the very type and form and perfected model of our human existence.

We have to remark carefully that the upholding of Dharma in the world is not the only object of the descent of the Avatar, the great mystery of the Divine manifest in humanity; for the upholding of the Dharma is not an all-sufficient object in itself, not the supreme possible aim for the manifestation of a Christ, a Krishna, a Buddha, but is only the general condition of a higher aim and a more supreme and divine utility. For there are two aspects of the divine birth; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal Avatar; the other is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness, *madbhavam agatah*; it is the being born anew in a second birth of the soul. It is that new birth which Avatarhood and the upholding of the Dharma are intended to serve.

The Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may by moulding its principle, thought, feeling, action, being on the lines of that

Christhood, Krishnahood, Buddahood transfigure-itself into the divine. The law, the Dharma which the Avatar establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its centre as the gate, he makes through himself the way men shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *manushim tanum ashritam*, and the supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity.

Gita—IV 8—9—11

Aniel Baran Roy

THE INDIAN SONG OF SONGS.

(From the Gita Govinda of Jayadeva.)

INCARNATIONS OF VISHNU.

O Thou that held'st the blessed *Veda* dry
When all things else beneath the floods were hurled;
Strong *Fish-God!* Ark of Men! *Jai!* Hari, *Jai!*
Hail, Keshav, hail! thou Master of the world!

The round world rested on thy spacious nape;
Upon thy neck, like a mere mole, it stood:
O thou that took'st for us the *Tortoise*-shape,
Hail, Keshav, hail! Ruler of wave and wood!

The world upon thy curving tusk sate sure,
Like the Moon's dark disc in her crescent pale;
O thou who didst for us assume the *Boar*,
Immortal Conqueror! hail, Keshav, hail!

When thou thy Giant-Foe didst seize and rend,
Fierce, fearful, long, and sharp were fang and nail;

As when Yamuna saw thee with the share,
A *peasant*—yet *the King of Day and Night.*

Merciful-hearted! when thou camest as *Boodh*
Albeit 'twas written in the Scriptures so
Thou bad'st our altars be no more imbrued
With blood of victims: Keshav! bending low

We praise thee, *Wielder of the sweeping sword,*
Brilliant as curving comets in the gloom,
Whose keen edge smote the fierce barbarian horde;
Hail to thee, Keshav! hail, and hear, and come,

And fill this song of Jayadev with thee,
And make it wise to teach, strong to redeem,
And sweet to living souls. Thou Mystery!
Thou Light of Life! Thou Dawn beyond the dream!

—*Edwin Arnold, M.A., F.R.Cs.*

religion in this spirit, surely he will feel the stream of real Dharmic life flowing into himself. A true Hindu, a true Muslim, and a true Christian will shake hands with one another as brothers or sons of the same Father. It is the pseudo-religionists that quarrel over names and forms, bricks and flags, and music and songs. May He, the Almighty Father of us all, open our inner eyes to see His Light and Beauty, Grandeur and Glory, in all things, in all names, and in all forms.

Are we wiser than God that we should interfere with His plan? We, puny fellows, have no plumb to fathom the depth of the mystery of this intricate plot of the drama of Universe. How well Pope, the poet, says again :—

> All Nature is but an art unknown to thee,
> All chance, direction which thou canst not see,
> All discord, harmony not understood,
> All partial evil, universal good.

So, the Merciful Father has given a full chance to each and every soul to make the best use of the given opportunity, and one op-

WHAT IS RELIGION?

How well Pope says:—

Slave to no sect, who takes no private road,
But looks through Nature, up to Nature's God.

(Essay on Man)

Religion is both a science and an art of life. Religion is not a mere belief in a few cut and dried set of rules or theories handed down to us from our ancestors through books and prophets, but it is a course of life through which a man has to pass in order to fulfil his mission of life, which is to find, or to express, the Divinity in humanity, that is, to live the life in such a way that it may be a perfect work of art and beauty, love and purity, peace and prosperity, vigour and virtue, light and delight, rhythm and rhyme. Of course, Faiths and Beliefs, Principles and Prophets, Books and Scriptures, may serve us as a guide in the beginning, provided they are followed with an open, unprejudiced and generous mind Hence Religion is not a static but a dynamic force.

If each and every man will follow his own

religion in this spirit, surely he will feel the stream of real Dharmic life flowing into himself. A true Hindu, a true Muslim, and a true Christian will shake hands with one another as brothers or sons of the same Father. It is the pseudo-religionists that quarrel over names and forms, bricks and flags, and music and songs. May He, the Almighty Father of us all, open our inner eyes to see His Light and Beauty, Grandeur and Glory, in all things, in all names, and in all forms.

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> All discord, harmony not understood,
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So, the Merciful Father has given a full chance to each and every soul to make the best use of the given opportunity, and one op-

portunity fully realised and utilized will lead him to another and greater opportunity.

Religion *requires:*

(a) *Inner thirst* for the unknown, as well as for regaining "the paradise lost." Till he is satisfied with this world's lures and illusions, he cannot aspire for any higher goal. Sometimes this thirst is created by some blow of Fate, the loss of a dear relation or of fortune. The distracted soul starts several queries, and feeling disgusted with spurious *consolations*, wishes to conquer death and pain. This inner-urge comes when man is *chastened* with the blood of his heart to see *the holy grail.*

(b) A *respect* for the great teachers of Truth (whether Krsna, Buddha, Mohamed, Christ or Zoraster). When one realized his own petty-minded egotism and its futility, he surrenders to superior souls (Mahatmas) and having understood their selfless benevolence, their great wisdom, their union with the Divine, he consents to be guided. In other words, humility and self-surrender are necessary.

Religion prevents excessive straying when human soul is groping in darkness in his Divine Quest. It pulls him *back* with a warning telling

him to turn back and be *evolved* once again to his Divine Status. Creating a sort of discontent in his heart, religion has a persistent pull on the soul so that the spark may once again be the Flame, or the dew-drop be again merged into the Divine Ocean. Briefly, religion is like gravity keeping us all attracted to the *Centre of the System*, the Creator. Without it there is fear of disintegration.

Alas! for love! if thou wert all,
And naught beyond, Oh earth!

—*Mrs. Hemanns.*

(1) Belief in the existence of God and life hereafter.

(2) Re-union with that God or something beyond this Earth as the end of human life.

(3) Belief in a science which enables man to establish conscious communication with the transcendental world.

(4) Moral perfection of man.

(5) Regulation of man's life according to the principles of the science which enables man to transcend his mortal existence.

(6) Unconditional submission to these

regulations; and man's obedience to them of his own free accord.

These, in my opinion, are the essentials of a religion. Religion, therefore, may be defined as *an applied science and its methods which take a perfect moral being to his highest philosophical goal.*

—*Anon.*

THE EVOLUTION.

"*Confucius, Moses, and Pythagoras; Buddha, Christ, Mahomet; Luther, Calvin, and the Sikhs; Theosophy, Spiritualism, and the like; all these mean ouly the preaching of the Divine-in-Man*"

—*Sister Nivadita*

What are the stages of evolutionary growth from *Kankar* (dust) to Sankara (God) -from the tiny atom of inert dead-appearance to the dynamic force of a great Saint or Angel? If these stages show any steps beyond normal humanity, what is our next step? What further attributes are to be developed to reach the superhuman stage and what occult and spiritual powers would be ours if certain conditions are fulfilled?

The Law of Initiation - the path that leads to *Yoga*, the steps on the ladder before final Reunion which has been the aim of Sufis, Yogis and Bhaktas. If there is the path, one should know the equipment for the long trek to the painless final destiny.

This is the highest development of humanity.

'Sharp as the blade of a razor, long, distant,
and the way so hard to find!
So the ages have declared.
Yet do not despond / Awake! Arise!
Struggle on! and stop not, till the goal is reached!

BEAR THE CROSS.

PART III.

"That through many tribulations we must enter nuto the Kingdom of God".

—*Acts xiv—32.*

"Come unto ME all ye that labour, and are heavy laden, and I will refresh you"—Saith the Lord.

"God deceiveth thee not; he is deceived that trusteth too much to himself".

"God walketh with the simple,
Revealeth Himself tô the
Humble, and hideth His
Grace from the curious and the
Proud."

—*Thomas A. Kempis.*

SOCRATES

By Rev. J. T. Forbes, M. A.

" ' Tell me ', he (Socrates) said to Euthydemus, ' have you ever been to Delphi ?'

" ' Yes, cartainly ; twice,' said he.

" ' And did you notice an inscription somewhere on the temple: "know thyself"?

" ' I did '.

" ' Did you possibly pay no regard to the inscription ? or did you give it heed, and try to discover who and what you were ?'

" ' I can safely say I did not', he answered. ' That much I made quite sure I knew, at any rate ; since if I did not know even myself, what in the world did I know ?' "

(This easy supposition proved the ruin of Euthydemus)

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In this self-knowledge is the secret of blessing and success in the handling of human affairs, and of right relationships with others.

Its true starting-point is to test one's capacity; to distinguish bad and good. This is a matter requiring true insight.

The beginnings of this knowledge coincide with the discovery of one's own ignorance.

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"*Know thyself*" is, *in the Socratic* discipline, the first commandment with promise of result. The play of our intelligence upon our nature is the beginning of wisdom. Any true admission of ignorance, the faintest consciousness of having been on the wrong path, can, form the starting-point of a truer method of search.

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He *believed in prayer* for good in general, leaving God to decide what particular good should be for him, "His formula of prayer was simple: 'Give me that which is best for me'; for, said he, the gods know best what good things are,—to pray for gold or silver or despotic power were no better than to make some particular throw at dice or stake in battle or any such thing the subject of prayer, of which the future consequences are manifestly uncertain."

As described by Xenophon : " Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inner man and all I have of outer things to be at peace with those within May I count the wise man only rich. And may my store of gold be such as none but the good can bear." The service of God was living righteously ; without this neither prayers nor gifts were of any avail. A man's life work was a religious offering. Allowing for the Hellenic cast of thought, the emphasis on the intellectual and aesthetic aspect of conduct, *religion is a service of the heart*, expressing itself in a life devoted to righteousness.

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For Socrates himself while advising his friends in important crises to adopt that method of learning the Divine will, his personal sign was apparently found a sufficient guide. This " divine something " seemed to take the form of warning inner voice which was with him through life, restraining him from mistaken action, sometimes in small matters.

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In the *Apology* the tone of Socrates is hesitating and doubtful. *Death* is either annihilation, to be compared to dreamless-sleep ("Eternity is nothing more than a single night"), or it is a migration of the soul to the dwelling-place of those who have died and yet live, where are the true judges, and "the other demi-gods who were just in their lives", with whom it "would be an infinite happiness to converse", and who are happier than men on earth, for "they are immortal", at least if the common belief is true. In any case, "no evil can happen to a good man, either in life or after death". He closes with the famous and oft-quoted words: "But now the time has come, and we must go hence; I to die, and you to live whether life or death is better is known to God, and to God only".

In any case, he feels his death to be an occasion for rejoicing, as he will be safe from harm whether annihilated or living with god.

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The jailer brings the poison and gives Socrates directions: "At the same time he

handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of colour or feature, looking at the man with all his eyes, Echecrates, as his manner was, took the cup and said, 'What do you say about making a libation out of this cup to any god? May I or not?' The man answered: 'We only prepare, Socrates, just so much as we deem enough'. 'I understand,' he said, 'but I may and must ask the gods to prosper my journey from this to the other world - even so - and so be it according to my prayer'. Then raising the cup to his lips, quite readily and cheerfully, he drank off the poison.

His last words were: 'Crito, I owe a cock to Asclepius; will you remember to pay the debt?' 'The debt shall be paid', said Crito; 'is there anything else?' There was no answer to this question, but in a minute or two a movement was heard, and the attendants uncovered him, his eyes were set, and Crito closed his eyes and mouth.

THE MEDITATIONS OF THE EMPEROR MARCUS AURELIUS ANTONINUS.

Translation by George Long

No religion, no Ethical philosophy is worth anything, if the teacher has not lived the "life of an apostle", and been ready to die "the death of a martyr". "Not in passivity (the passive affects) but in activity lie the evil and the good of the rational social animal, just as his virtue and his vice lie not in passivity, but in activity". The emperor Antoninus was a practical moralist. From his youth he followed a laborious discipline, and though his high station placed him above all want or the fear of it, he lived as frugally and temperately as the poorest philosopher.

He constantly recurs to his fundamental principle that the universe is wisely ordered, that every man is a part of it and must conform to that order which he cannot change, that whatever the Deity has done is good, that all mankind are a man's brethren, that he must love and cherish them and try to make them better, even those who would do him harm. This is his conclusion: "What

then is that which is able to conduct a man? One thing and only one, Philosophy. But this consists in keeping the *divinity within a man* free from violence and unharmed, superior to pains and pleasures, doing nothing without a purpose nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything; and besides; accepting all that happens and all that is allotted, as coming from thence, werever it is, from whence he himself came; and finally waiting for *death* with a cheerful mind as being *nothing else than a dissolution of the elements, of which every living being is compounded.*

God exists then, but what do we know of his Nature? Antoninus says that the soul of man is an efflux from the divinity. We have bodies like animals, but we have reason, intelligence as the gods. Animals have life, and what we call instincts or natural principles of action: but the rational animal man alone has a rational, intelligent soul Antoninus insists on this continually. *God is in man.* and so we must constantly attend to the divinity within us, for it is only in this

way that we can have any knowledge of the nature of God. The human soul is in a sense a portion of the divinity, and the soul alone has any communication with the deity, for as he says: "With his intellectual part alone God touches the intelligence only which has flowed and been derived from himself into these bodies"

It is by living a divine life that man approaches to a knowledge of the divinity. It isby following the divinity within, as Antoninus calls it, that man comes nearest to the deity, the supreme good, for man can never attain to perfect agreement with his internal guide. "Live with the gods."

Further he says: "Take pleasure in one thing and rest in it, in passing from one social act to another social act, thinking of God". Again: "Love mankind Follow God" It is the characteristic of the rational soul for a man to love his neighbour.

Everything is only for a day, both that which remembers and that which is remembered.

What is evil to thee does not subsist in the ruling principle of another; nor yet in

any turning and mutation of thy corporeal covering.

Thou art a little soul bearing about a corpse, as Epictetus used to say

Time is like a river made up of the events which happen, and a violent stream; for as soon as a thing has been seen, it is carried away, and another comes in its place, and this will be carried away too.

Keep thyself then simple, good, pure, serious, free from affectation, a friend of justice, a worshipper of the gods, kind, affectionate, strenuous in all proper acts. Strive to continue to be such as philosophy wished to make thee. Reverence the gods, and help men. Short is life. There is only one fruit of this terrene life, a pious disposition and social acts. Do everything as a disciple of Antoninus.

Adapt thyself to the things with which thy lot has been cast: and the men among whom thou hast received thy portion, love them, but do it truly (sincerely).

That which is not good for the swarm, neither is it good for the bee.

How many together with whom I came into the world are already gone out of it.

To the jaundiced honey tastes bitter, and to those bitten by mad dogs water causes fear; and to little children the ball is a fine thing. Why then am I angry? Dost thou think that a false opinion has less power that the bile in the jaundiced or the poison in him who is bitten by a mad dog?

Adorn thyself with simplicity and modesty and with indifference towards the thing which lie between virtue and vice. Love mankind. Follow god.

Consider thyself to be dead, and to have completed thy life up to the present time; and live according to nature the remainder which is allowed thee.

Only attend to thyself, and resolve to be a good man in every act which thou doest.

Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.

The perfection of moral character consists in this, in passing every day as the

last, and in being neither violently excited nor torpid nor playing the hypocrite.

Repentance is a kind of Self-reproof for having neglected something useful; but that which is good must be something useful; and the perfect good man should look after it. But no such man would ever repent of having refused any sensual pleasure. Pleasure then is neither good nor useful.

Everything exists for some end, a horse, a vine. Why dost thou wonder? Even the sun will say, I am for some purpose, and the rest of the gods will say the same. For what purpose then art thou? to enjoy pleasure? See if common sense allows this.

Turn it (the body) inside out, and see what kind of thing it is; and when it has grown old, what kind of thing it becomes, and when it is diseased.

Am I doing anything? I do it with reference to the good of mankind. Does anything happen to me? I receive it and refer it to the gods, and the source of all things, from which all that happens is derived.

He who does not know what the world is, does not know where he is. And he who

does not know for what purpose the world exists, does not know who he is, nor what the world is. But he who has failed in any one of these things could not even say for what purpose he exists himself.

Men exist for the sake of one another. Teach them then or bear with them.

All things are changing: and thou thyself art in continuous mutation and in a manner in continuous destruction, and the universe too.

It is thy duty to leave another man's wrongful act there where it is.

Enough of this wretched life and murmuring and apish tricks. Why art thou disturbed? What is there new in this? What unsettles thee? Is it the form of the thing? Look at it. Or is it the matter? Look at it. But besides these there is nothing. Towards the gods then now become at last more simple and better. It is the same whether we look at these things for a hundred years or three.

Men despise one another and flatter one another; and men wish to raise themselves

above one another, and crouch before one another.

Nothing is more disgraceful than a wolfish friendship (false friendship) Avoid this most of all The good and simple and benevolent show all these things in the eyes, and there is no mistaking

Socrates excused himself to Perdiccas for not going to him, saying, It is because I would not perish by the worst of all ends, that is, I would not receive a favour and then be unable to return it.

Socrates used to say, What do you want? Souls of rational men or irrational ?—Souls of rational men—Of what rational men ? Sound or unsound ?—Sound—Why then do you not seek for them ?—Because we have them—Why then do you fight and quarrel ?

Consider in wat condition both in body and soul a man should be when he is over taken by death ; and consider the shortness of life, the boundless abyss of time past and future, the feebleness of all matter.

Contemplate the formative principles (forms) of things bare of their coverings ; the purposes of actions ; consider what pain

is, what pleasure is, and death, and fame; who is to himself the cause of his uneasiness; how no man is hindered by another; that everything is opinion.

First, do nothing inconsiderately, nor without a purpose. Second, make thy acts refer to nothing else than to a social end.

Consider that before long thou wilt be nobody and nowhere, nor will any of the things exist which thou now seest, nor any of those who are now living. For all things are formed by nature to change and be turned and to perish in order that other things in continuous succession may exist.

Do not act as if thou wert going to live ten thousand years. Death hangs over thee. While thou livest, while it is in thy power, be good.

But by all means bear this in mind, that within a very short time both thou and he will be dead; and soon not even your names will be left behind.

Think continually how many physicians are dead after often contracting their eyebrows over the sick; and how many astrologers after predicting with great pretensions

the deaths of others; and how many philosophers after endless discourses on death or immortality;...

To conclude always observe how ephemeral and worthless human things are, and what was yesterday a little mucus, tomorrow will be a mummy or ashes. Pass then through this little space of time conformably to nature, and end thy journey in content, just as an olive falls off when it is ripe.

How small a part of the boundless and unfathomable time is assigned to every man? for it is very soon swallowed up in the eternal. And how small a part of the whole substance? and how small a part of the universal soul? and on what a small clod of the whole earth *thou creepest? Reflecting on all this consider* nothing to be great, except to act as thy nature leads thee, and to endure that which the common nature brings.

Man, thou hast been a citizen in this great state (the world): what difference does it make to thee whether for five years (or three)? for that which is conformable to the laws is just for all. Where is the

hardship then, if no tyrant nor yet an unjust judge sends thee away from the state, but nature who brought thee into it? the same as if a praetor who has employed an actor dismisses him from the stage—"But I have not finished the five acts, but only three of them"—Thou sayest well, but in life the three acts are the whole drama; for what shall be a complete drama is determined by him who was once the cause of its composition, and now of its dissolution: but thou art the cause of neither. Depart then satisfied, for he also who releases thee is satisfied.

MARCUS AURELIUS
AND THE
LATER STOICS

SENECA - *Ideal of quietism and self-sufficing calm.*

There is perhaps nothing strikingly original in this. We see the universal features of sage and student - detachment, indifference, peace. It is neither purely Oriental (Buddhist or Brahmin), nor Hellenic. It is simply human and catholic. The early Greeks did

not borrow from India, any more than Madame de Guyon or St. Theresa, for example, were indebted to Plotinus. The abstentionist tendency recurs without any historic or spiritual connection between its several exponents. The philosopher, as true man, is represented as *spectator* rather than as *agent*.

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As a practical Roman seeking guidance for the single life, he objects to the degradation of Philosophy to Philology. As a Stoic he adopts loyally the doctrine of the Sufficiency of "Virtue", "Honestum", as the only End. As a man of experience who has mixed with men and courts, he believes all men are good by nature, but are blinded or warped by convention, and by ignorance which pursues false "goods"; the simplicity of earlier life was the Golden Age. As a Monist, he holds this Universal Nature as the true guide, which has given us the special dower of Reason, and calls us (whether we name her God or Providence or Fate) to enjoy her contemplation rather than abuse her bounty. As a Pessimist, he teaches

that the true life, the genuine philosophy, is a perpetual meditation on death, exile, pain, and poverty ; for the world outside, with all its method and order, has no correspondence to the sage's "good will", and (unlike the theory of Descartes) the Deity cannot or will not bring about occasionalistic confor mity. As a Manichee, this world-order is the Realm of Chance of Fortune, conceived as a malignant spirit, with whom the good man have no dealings. As a Personalist, he prefers example to precept, and has perhaps adopted the Stoic profession because he finds in the worthies of Roman annals living (if unconscious) patterns of scholastic "Virtue". As a Scientist, he fails to appreciate the value of History as giving signs of advancement and of progress as ministering comfort to our sense of weakness and failure : the only true leisure from self-improvement is to study the universal laws, not the records of human frailty. As a Probabilist, he is apt to follow the popular voice, the "consensus gentium", rather than applaud the "Heuretic" power of the speculative reason. As an Agnostic, he declines to pronounce on any ultimate

problem except the "sufficiency of Virtue", the solidarity of the human brotherhood, the unity of the cosmic order; he does not flatter himself he has reached truth. Finally, as a Mystic, his aspirations are often devotional; and the Sage is the peer of God, except in eternity, for both have made "*il grand rifiuto*", *the great renunciation.*

THE EMPEROR MARCUS AURELIUS.

Contentment with Self the Supreme End.

"Nowhere can man find retirement more peaceful and untroubled than in his own soul; specially he who hath stores within, a glance at which straight-way sets him at perfect ease". For the soul is free if it will but recognise and claim its empire (one of independence rather than actual mastery).

Coupled with contentment with the apportioned lot is the truer and inward satisfaction of the man.

He pities the foolish strivers of yesterday, dead and forgotten now, who "went after other gods."

"Reason and the reasoning process are in themselves and their action self-sufficing faculties".

Aurelius, like all mystics, identifies his real self with an attenuated spiritual and divine principle which has nothing in common with human interests.

"The *view* taken is everything, and that rests with yourself. Disown the view at will; and behold the headland rounded, there is calm, still water, and a waveless bay". There's nothing outside corresponding to your fears, hopes, anxieties.

"The soul becomes a 'self-rounded sphere' when it neither strains outward nor contracts inward by self-constriction and compression, but shines with the light by which it sees all truth without and truth within".

"God sees men's Inner Selves stripped of their meterial shells and husks and impurities. Mind to mind, His mental being touches only the like elements in us derivative from Him".

He has now reached the final stage, when the *soul of man is definitely pronounced*

not merely Divine, but a part of God's very essence

" Do each act, live each day, as if it were to be your last "

" The good man is high priest and minister of the gods ".

" Do even the smallest thing, mindful of the close connexion of things human and Divine "

" The finest kind of retaliation is not to become like".

" Why be ashamed, if lame, to mount the glittering ramparts of the City of Truth by another's helping hands"

" Near at hand is they forgetfulness of all, near, too, forgetfulness of all for thee "

" The fount of the good within will ever give pure water, if you dig about it".

" How easy for a man to be divine, and yet be recognized by none ! "

" A mind free from every passion is an Acropolis ".

" Come quickly, O Death! lest perchance I forget myself ".

" Even if the leaving life so be the one right action in life".

(cf. " Nothing in life became him as well as the leaving it ").

" On the same tree, yes, not of the same creed ".

" What soul is trained and wise ? That only which knows the beginning and the end, and the Reason diffused through all being, which through all eternity administers the universe in periodic cycles ".

" Whatever befalls was fore-prepared for you from all time ; the woof of causation was from all eternity weaving the realization of your being and that which should befall it ".

EPICTETUS - *In dwelling Duty and Death.*

Death, what is it ? an ugly mask to frighten children ; turn it round and see what it really is ; see, it cannot bite ! This poor body must be severed from the little breath, as it was before, now or some time later on. Why be indignant if it be *to-day*?... that the world's great period may be consummated ; for it has need of, some to be now,

others to wait for birth, and others already spent and done.

(Death?) Whither? not to aught that is terrible, but to the place whence you came, to things friendly and kindred.

As much of fire as was in you will depart to join the central flame, of common clay to earth again, etc.

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This poor body of mine is nothing to me; its parts are nothing to me. Death? let it come when it will, either of whole or of a limb. Exile? and who can banish me from God's universe? Wheresoever I go there will His sun shine, there moon and stars; there too holy dreams and auguries and sweet converse with the heavenly ones.

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As is winter to fig, such is every circumstance from the universal order to the things consumed and destroyed in it....It signifies the death of the ears of corn, not of the world. For all such is but passing of things that were into other forms of things to be; not death at all, but a settled and ordery management as of thrifty house-steward.

Death, a change a shifting - more intense than any of these, from what now is to - I will not say - that which is not, but into that which is not *yet*, "shall I then cease to be ?" asks the anxious inquirer. Yes, but in your place will arise something of which God's order has need. For you, too, came into being not at a moment when you desired, but when the world wanted you.

Put on no tragic airs about a matter so simple: say what is really the case, "now is it the due season for me to restore the material to the constituents again who provided it. What is there terrible in that ? what part of the world is going to perish ?" (so Epictetus is consoled in death by reflecting on the indestructibilty of matter, and the thought that it will all go on just as well without him).

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We are in some sense kindred of the gods above, and from thence have we come here. Set us free to return thither again; let us sometime at least be set clear of these manacles that weigh us down, so closely are they attached! Men! wait for God in patient expectancy! When He gives the

word of command and releases you from this service, then shall ye go, return again to Him! But for the present time bear with your lot, dwelling in this spot to which as a sentinel He has assigned you.

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Man was made *for* a *purpose;* but precisely what, it was impossible to discover; and while the stout Roman character of Aurelius and the exigencies of his busy and responsible position keep him still faithful to the social instinct, and prevent the final plunge, yet there are not wanting symptoms of that somewhat morbid mysticism, which elevates as the supreme goal of the rational being the overcoming of its "otherness" in unconscious ecstasy, reunion with Universal Reason.

F. W. Bussell, D. D.

THE RELIGION OF MAN

BY

Dr. Sir. Rabindranath Tagore.

The first profound record of the change of direction in Man's religion we find in the message of the great prophet in Persia, *Zarathustra*, and as usual it was accompanied by a revolution. In a later period the same thing happened in India, and it is evident that the history of this religious struggle lies embedded in the epic Mahabharata associated with the name of Krishna and the teachings of Bhagavadgita.

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The most important of all outstanding facts of Iranian history is the religious reform brought about by *Zarathustra*. There can be hardly any question that he was the first man we know who gave a definitely moral character and direction to religion and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to *goodness as an ideal of perfection*. All religions of the primitive

type try to keep men bound with regulations of external observances Zarathustra was the greatest of all the pioneer prophets who showed the path of freedom to man, the freedom of moral choice, the freedom from the blind obedience to unmeaning injunctions the freedom from the multiplicity of shrines which draw our worship away from the single-minded chastity of devotion.

We still see around us men who fearfully follow, hoping thereby to gain merit, the path of blind formalism, which has no living moral source in the mind. This will make us understand the greatness of *Zarathustra*. Though surrounded by believers in magical rites, he proclaimed in those dark days of unreason that religion has its truth in its moral significance, not in external practices of imaginary value; that its value is in upholding man in his *life of good thoughts, good words and good deeds.*

In *Zarathustra's* teachings, which are best reflected in his Gathas, we have hardly any mention of the ritualism of worship. Conduct and its moral motives have there received almost the sole attention.

Zarathustra was the first prophet who emancipated religion from the exclusive narrowness of the tribal God, the God of a chosen people, and offered it the universal Man. This is a great fact in the history of religion. The Master said, when the enlightenment came to him :

" Verily I believed Thee, O Ahura Mazda, to be the Supreme Benevolent Providence, when Sraosha came to me with the Good Mind, when first I received and became wise with your words. And though the task be difficult, though woe may come to me, I shall proclaim to all man kind Thy message, which Thou declarest to be the best.—*Yasna 43* (*Translation D. J. Irani*).

He prays to Mazda :

This I ask Thee, tell me truly, O Ahura, the religion that is best for all mankind, the religion, which based on truth, should prosper in all that is ours, the religion which establishes our actions in order and justice by the Divine songs of Perfect Piety, which has for its intelligent desire of desires, the desire for Thee, O Mazda. - *Yasna 44. 10* (*Translation D. J. Irani*).

Action there must be, fight we must have - not the fight of passion and desire, or arrogant self assertion, but of duty done in the presence of the Eternal the disinterested fight of the serene soul that helps us in our union with the Supreme Being

In this, the teaching of Zarathustra, his sacred gospel of fight finds its unity The end of the fight he preaches is in the House of Songs, in the symphony of spiritual union. He sings

Ye, who wish to be allied to the Good Mind to be friend with Truth Ye who desire to sustain the Holy Cause, down with all anger, and violence, away with all ill will and strife ! Such benevolent men O Mazda I shall take to the House of songs !

In the Upanishad it is said in a parable that there are two birds sitting on the same bough one of which feeds and the other looks on. This is an image of the mutal relationship of the infinite being and the finite self The delight of the bird which looks on is great, for it is a pure and free delight There are both of these—birds in man himself, the objective one with its

business of life, the subjective one with its disinterested joy of vision.

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Music is the most abstract of all the arts, as mathematics is in the region of science. In fact these two have a deep relationship with each other. Mathematics is the logic of numbers and dimensions.

In music, the feeling distilled in sound become itself an independent object. It assumes a tune-form which is definite, but a meaning which is undefinable, and yet which grips our mind with a sense of absolute truth.

It is the magic of mathematics, the rhythm which is in the heart of all creation, which moves in the atom and, in its different measures, fashions gold and lead, the rose and the thorn, the sun and the planets. These are the dance-steps of numbers in the arena of time and space, which weave the *maya*, the patterns of appearance, the incessant flow of change, that ever is and is not. It is the rhythm that churns images from the vague and makes tangible what is elusive. This is *maya*, this is the art in creation, and

art in literature, which is the magic of rhythm.

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Religion consist in the endeovour of men to cultivate and express those qualittes which are inherent in the nature of Man the Eternal, and to have faith in him.

Religion has its function in reconciling the contradiction by subordinating the brute nature to what we consider as the truth of Man. This is helped when our faith in the Eternal Man, whom we call by different

struggle for a true survival. And it has been said in our scripture : " Through *Adharma* (negation of *Dharma*) man prospers, gains what appears desirable, conquers enemies, but he perishes at the root." In this saying it is suggested that there is a life which is truer for men than their physical life which is transient.

Lao tze, speaking about the man who is truly good, says : " He quickens but owns not. He acts but claims not. Merit he accomplishes but dwells not in it. Since he does not dwell in it, it will never leave him." That which is outside ourselves we can sell ; but that which is one with our being we cannot sell. This complete assimilation of truth belongs to the Paradise of perfection ; it lies beyond the purgatory of self-consciousness. To have reached it proves a long process of civilization.

Yes, it is simple, as simple as it is for a gentleman to be a gentleman ; but that simplicity is the product of centuries of culture. That simplicity is difficult of imitation.

To be absolutely simple in one's hospitality to one's enemy, or to a stranger,

requires generations of training. Simplicity takes no account of its own value, claims no wages, and therefore those who are enamoured of power do not realize that simplicity of spiritual expression is the highest product of civilization.

Lao-tze has said: 'Not knowing the eternal causes passions to rise; and that is evil". He has also said: "Let us die, and yet not perish". For we die when we lose our physical life, we perish when we miss our humanity. And humanity is the *dharma* of human beings.

Lao-tze in one of his utterances has said: "Those who have virtue (*dharma*) attend to their obligations; those who have no virtue attend to their claims."

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Goodness represents the detachment of our spirit from the exclusiveness of our egoism; in goodness we identify ourselves with the universal humanity.

Goodness is the freedom of our self in the world of man, as is love. We have to be true within, not for worldly duties, but for

that spiritual fulfilment, which is in harmony with Perfect, in union with the Eternal.

In order to realize his unity with the universal, the individual man must live his pefrect life which alone gives him the freedom to transcend it.

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Bhartrihari, who was once a king, has said: "What if you have secured the *fountain-head of all desires; what if you have* put your foot on the neck of your enemy, or by your good fortune gathered friends around you? What, even, if you have succeeded in keeping mortal bodies alive for ages-*tatah-kim* what then?"

But renounce we must, and through renunciation gain - that is the truth of the inner world.

The flower must shed its petals for the sake of fruition, the fruit must drop off for the re-birth of the tree. The child leaves the refuge of the womb in order to achieve the further growth of body and mind in which consists the whole of the child life; next, the soul has to come out of this self-contained stage into the fuller life, which has varied

relations with kinsman and neighbour, together with whom it forms a larger body; lastly comes the decline of the body, the weakening of desire. Enriched with its experiences, the soul now leaves the narrower life for the universal life, to which it dedicates its accumulated widsom and itself enters into relations with the Life Eternal, so that, when finally the decaying body has come to the very end of its tether, the soul views its breaking away quite simply and without regret, in the expectation of its own entry *into the Infinite.*

From individual body to community, from community to universe, from universe to Infinity—this is the soul's normal progress.

Kabir, Nanak, Ravidas, Dadu and his followers have also called man's body the temple of God—the microcosm in which the cosmic abode of the all-pervading Supreme Being is represented

Kabir says:

"In this body is the Garden of Paradise; herein are comprised the seven seas and the myriad stars; here is the Creator manifest." (I.101)

Dadu says:

"This body is my scriputure; herein the All-Merciful has written for me His message."

Rajjab (Dadu's chief Moslem disciple) says:

"Within the dèvotee is the paper on which the scriptures are written in letters of Life. But few care to read them; they turn a deaf ear to the message of the heart."

Kabir says the same thing;

"In every abode the light doth shine; it is you who are blind that cannot see. When by dint of looking and looking you at length can discern it, the veils of this world will be torn asunder." (II. 33.)

"It is because the devotee is not in communion that he says the goal is far away." (II. 34.)

When admonished to be careful about what he uttered, so as to avoid popular odium, a Baul answered with the song:

"Let them relieve their minds by saying what they will,

I pursue my own simple way, fearing none at all.

The Mango seed will continue to produce Mango trees, no Jambolans.

This seed of mine will produce the real *me*—all glory to my Master!"

Here is a song giving their ideas about pilgrimage:

"I would not go, my heart, to Mecca or Medina,

For behold, I ever abide by the side of my Friend.

Mad would I become, had I dwelt afar, not knowing Him.

There's no worship in Mosque or Temple or special holy day.

At every step I have my Mecca and Kashi; sacred is every moment."

Not satisfied with the *Avatars* (incarnations of God) mentioned in the scriptures, the Baul sings:

"As we look on every creature, we find each to be His *Avatar*.

What can you teach us of His ways?
In every-new play He wondrously revels."

And Kabir also tells us:

"All see the Eternal One, but only the devotee, in his solitude, recognizes him."

The reply of a Baul who was asked why his robe was not tinted with ascetic ochre:

"Can the colour show outside, unless the inside is first tinctured?
Can the fruit attain ripe sweetness by the painting of its skin?"

The age-long controversy regarding *dvaita* (dualism) and *advaita* (monism) is readily solved by these wayfarers on the path of Love. Love is the simple striving, love the natural communion, so believe the Bauls. "Ever two and ever one, of this the name of Love," say they. In love, oneness is achieved without any loss of respective selfhood.

The Baul sings:

"Love is my golden touch—it turns desire into service.
Earth seeks to become Heaven, man to become God."

The wise Guru, according to the Bauls, does not advise renunciation of the good things of the world, but the opening of the door to the higher self. Thus guided, says Kabir,

"I close not my eyes, stop not my ears, nor torment my body.

But every path I then traverse becomes a path of pilgrimage, whatever work I engage in becomes service.

This simple consummation is the best."

"Listen, O brother man," declares Chandidas, "the Truth of Man is the highest of truths; there is no other truth above it."

Dr. Sir R. Tagore.

KABIR

TRANSLATED BY

DR. SIR. RABINDRANATH TAGORE

II. 37. *angadhiya deva*

O Lord Increate, who will serve Thee ?

Every votary offers his worship to the God of his own creation : each day he receives service—

None seek Him, the Perfect : Brahma, the Indivisible Lord.

They believe in ten Avatars; but no Avatar can be the Infinite Spirit, for he suffers the results of his deeds :

The Supreme One must be other than this.

The Yogi, the Sanyasi, the Ascetics, are disputing one with another :

Kabir says, "O brother ! he who has seen that radiance of love, he is saved."

I. 20. *man na rangaye*

The Yogi dyes his garments, instead of dyeing his mind in the colours of love :

He sits within the temple of the Lord, leaving Brahma to worship a stone.

He pierces holes in his ears, he has a great beard and matted locks, he looks like a goat:

He goes forth into the wilderness, killing all his desires, and turns himself into an eunuch:

He shaves his head and dyes his garments; he reads the Gita and becomes a mighty talker

Kabir says: "You are going to the doors of death, bound hand and foot!"

III. 2. *jo khoda masjid vasat hai*

If God be within the mosque, then to whom does this world belong?

If Ram be within the image which you find upon your pilgrimage, then who is there to know what happens without?

Hari is in the East: Allah is in the West. Look within your heart, for there you will find both Karim and Ram;

All the men and women of the world are His living forms.

Kabir is the child of Allah and of Ram: He is my Guru, He is my Pir.

III. 9. *sil santosh sada samadrishti*

He who is meek and contended, he who has an equal vision, whose mind is filled with the fullness of acceptance and of rest;

He who has seen Him and touched Him, he is freed from all fear and trouble.

To him the perpetual thought of God is like sandal paste smeared on the body, to him nothing else is delight:

His work and his rest are filled with music: he sheds abroad the radiance of love

Kabir says: "Touch His feet, who is one and indivisible, immutable and peaceful; who fills all vessels to the brim with joy, and whose form is love"

III. 111. *kotin bhanu candra taragan*

Beneath the great umbrella of my King millions of suns and moons and stars are shining!

He is the Mind within my mind: He is the Eye within mine eye.

Ah, could my mind and eyes be one! Could my love but reach to my Lover! Could but the fiery heat of my heart be cooled!

Kabir says. "When you unite love with the Lover, then you have love's perfection

II 90 *sahab ham men, sahab tum men*

The Lord is in me, the Lord is in you, as life is in every seed O servant! put false pride away, and seek for Him within you.

A million suns are ablaze with light,

The sea of blue spreads in the sky,

The fever of life is stilled, and all stains are washed away, when I sit in the midst of that world

THUS SPOKE GURU NANAK.

A COLLECTION OF THE SAYINGS OF GURU NANAK.

COMPILED BY

SIR JOGENDRA SINGH.

There is but One God whose name is True, the Creator, Immoral, Unborn, Self-existent, without Fear and without Hate.

The True One was in the Beginning, The True One was in the Primal age.

The True One is, was, O Nanak, and the True One also shall be.

Wherever I look, there art Thou.

Thy worth cannot be estimated or described;

They who seek to describe Thee are absorbed in Thee.

None knoweth the extent of Thy being.

Though all meditative men were to meet and meditate upon Thee,

Though all appraisers were to meet and appraise Thee,

They could not comprehend even the smallest part of Thy greatness.

It is not obtained by intellect, or study, or by great cleverness: what the heart desireth is obtained by love.

Nanak, God is my Beloved; I belong to none besides.

When man hath love and devotion and is himself lowly, it is then, O Nanak, he obtaineth salvation.

I cannot live for a moment in this world without Him; so much do I thirst for Him.

The lotus on the lake on beholding the sunbeams of heaven rejoiceth;

O my Beloved, such is the longing I feel in my heart that my little light may blend with Thine.

To rejoice in whatever He doeth, without questioning and ordering,

To apply the mind to the worship of His feet by whose love what is most valued is obtained;

Do whatever the loved one biddeth thee;

Such perfumes apply, surrender thy body and soul;
Efface thyself, so shalt thou obtain the Bridegroom; what other art is there?
Thus speak the happy wives; O sister, by these means the Spouse is obtained.

Humility is the word, forbearace the virtue, and love the priceless spell.
Make these three thy dress, O sister, and the Lord shall be thine.

O Sire, I am neither high, nor low, nor middling;
I am of God's people, and I seek His protection,
Saith Nanak, grant me Thy name as my wealth that I may wear it as a necklace on my heart.

If I repeat the Name, I live; if I forget it I die.
It is difficult to repeat the true Name.
If man hunger after the true Name,
His sins shall depart.
Then how could I forget it, O my mother?
True is the Lord, true is His name

See how sugar-cane is cut down and made into sheaves after the stalks are cleaned.
The labourers put it into a press and squeeze it.
Having expressed the juice, they put it into a pan, and it groaneth as it burneth;
The residue is collected and put into the pan over flaming fire.
Nának, sweet things are thus ill-treated; come and see, O People

We spend nights in sleep and days in feeding.
Bartering away this priceless life for an empty shell.
Uttering falsehood amounts to eating carrion.

Make good deeds the accompaniment of thy facing towards Kaba and then call thyself a Moslem,
Nanak says, all false ones indulge in falsehood, and fall into the pit of falsehood.

The knot of Life is untying; arise, thine allotted time hath come.
All pleasures and happiness are at an end;
Death will lead thee away captive.

Without being seen or heard he will lead thee captive.
The ripe field shall be cut down, every one must have his turn.
An account of every hour and minute shall be taken, and the soul shall obtain punishment or reward.

Does any one take anything with him?
Then knowing this why amass wealth?
Become a true business man and make some profit to carry with thee.
Sow the seed of truth in the soil of honesty,
Forsake vice, practise virtue and obtain true wealth.

Wear the white clothing of charity;
Destroy the blackness of Sin; use it as a trimming in blue;
Make contentment the waistband imbued with the colour of God's name;
Put on the real raiment of meditation;
Enjoy the wealth and glory of His name.
Mother, all other dress affordeth ruinous happiness;
By putting it on, the body is pained and sin entereth the mind.

O mind, practise such renunciation as to hold your senses in subjection, and create a wilderness in the heart.

Abstinence in diet, restraint in sleep, practice of compassion,

Forgiveness, love of modesty and contentment will give freedom from the slavery of Gunas.

When desire, anger, egoism, avarice, self-assertion and attachment are not allowed to affect the mind,

Then the self is seen, and union attained with the great, all-pervading God.

Why criest thou 'Alas'? God is and shall be.

Ye weep for others, but who will weep for thee?

The dead hear not, ye only cry to be heard of others.

He who laid them to sleep, Nanak, will awake them.

Man decketh his body, dresseth it in silk,
And issueth many orders;
He maketh a couch of ease and sleepeth thereon.

Why weepeth he, when he falleth into the hands of death?

For wealth many are ruined ; this wealth hath disgraced many ;

It is not amassed without sin, and it goes not with the dead.

Death must come to all and all must part company ;

Go and ask the wise if men shall meet thereafter or not.

Whosover hath come will go, every one hath his turn ;

Why forget the Lord ? Life and death are His.

HOLINESS

Call them the best, who are the best at the gate of the Lord.

Perverse men ever abide in misery ; God conferreth greatness on the holy.

Drive fear from the mind, fix attention on God and be His devotee.

The body is like a shop, its mind is the dealer.

Nanak the True One deals in truth.

Let thy tongue never utter an untruth.

Speak evil of none, and avoid useless quarrels.

Grasp the truth, never speak evil of any ;

Never quarrel with a fool or speak ill of others.

Speak so that thy words win respect :
To speak ill is to reveal ignorance.

He who sees all as equal, may be called a Yogi.

The head that does not bow to God may as well be severed ;

Nourish the body that it may remember the Lord.

Falsehood must disappear and truth prevail

GURU NANAK'S VIEWS ON CASTE

Recognize the divine light, do not inquire about caste ; there is no caste in the next world.

Let no one be proud of his caste, whosoever knows God is a Brahman.

O ignorant fool, why art thou proud of caste? This pride brings on much trouble.

The whole world is made of the same clay, as a potter makes vessels of different shapes.

The union of five elements makes up the body ; it is played upon by the Invisible.

He is a Brahman who attains Brahma, who practises the recitation of God's name whose *dharma* is modesty and contentment.

Who breaks the bond and becomes Mukta, such Brahman deserves worship.

SIKHISM.

The Sikh book of scriptures, the *Adi Granth*, contains no mythological or allegorical matter. This religion clearly deprecates all sort of mythology and allegory and is simple and direct in its teachings In *Japji* the Hindu myth that the world is supported on the horns of a bull is criticized as follows:—

"If a person possesses a truth-comprehending reason,
He would inquire how much weight is supported on that bull?
This Earth extends far, far and still farther!
And waht is there under the bull to support him?

In a passage of *Japji* it is said—

In the land of truth lives the unembodied Spirit.

He looks down kindly, showering blessings on all the universe.

The Sikh religion is all spiritualism. Its conception of Divinity is that of a great Spirit, possessed of boundless power or Sakti and ruling this universe Man is described as related to God, and, when he frees himself from the tangle of Maya, he goes to live in Truth and in God. Sikhism regards God and Truth as one thing, which is the highest and noblest moral concept.

THE LIFE DIVINE

Sri *Aurobindo.*

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merly states the Phenomenon without explaining it. For there seems to be no reason why Life should evolve out of meterial elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness.

* * * *

The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. Or shall we not say, rather, to manifest God ? For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We connot,—then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the Rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth.

* * * *

The affirmation of a divine life upon earth and an immortal sense in mortal

existence can have no base unless we recognise not only eternal Spirit as the inhabitant of this bodily mansion, the wearer of this mutable robe, but accept Matter of which it is made, as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of His mansions

* * * *

Sachchidananda of the Vedanta is one existence without a second; all that is, is He. If then evil and suffering exist, it is He that bears the evil and suffering in the creature in whom He has embodied Himself.

* * * *

When the divine conscious-force working secretly in us has devoured these growths of desire, when in the image of the Rig Veda the fire of God has burnt up the shoots of earth, that which is concealed at the roots of these pains and pleasures, their cause and secret being, the sap of delight in them, will emerge in new forms not of desire, but of self-existent satisfaction which will replace mortal pleasure by the Immortal's ecstasy.

* * *

Delight is the secret of creation; Delight is the root of birth, Delight is the cause of remaining in existence, Delight is the end of birth and that into which creation ceases. "From Ananda" says the Upanishad "all existences are born, by Ananda they remain in being and increase, to Ananda they depart".

* * *

All that takes form in itself will be the manifested potentialities of the One, the word or Name vibrating out of the nameless Silence, the Form realising the formless essence, the active will of Power proceeding out of the tranquil Force, the ray of self-cognition gleaming out from the sun of timeless self-awareness, the wave of becoming rising up into shape of self-conscious existence out of the eternally self-conscious Being, the joy and love welling for ever out of the eternal still Delight.

* * *

The world being what it is, could not be otherwise. For the world is a masked form of *Sachchidananda*, and the nature of the consciousness of *Sachchidananda* and therefore the thing in which His force must always

find and achieve itself is divine-Bliss, an omnipresent self-delight. Since Life is an energy of His conscious-force, the secret of all its movements must be a hidden delight inherent in all things which is at once cause, motive and object of its activities; and if by reason of egoistic division that delight is missed, if it is held back behind a veil, if it is represented as its own opposite, even as being is masked in death, conciousness figures as the inconscient and force mocks itself with the guise of incapacity, then that which lives cannot be satisfied, cannot either rest from the movement or fulfil the movement except by laying hold on this universal delight which is at once the secret total delight of its own being and the original, all-encompassing, all-informing, all-upholding delight of the transcendent and immanent *Sachchidananda*. To seek for delight is therefore the fundamental impulse and sense of Life; to find and possess and fulfil it is its whole motive.

* * * *

The Divinity is a Spirit of which all actual things are forms, a Spirit in which all things are even as *God*. Matter and Spirit

and good and evil, are equally Divine. Reason could not know *Him*, nor sense perceive. Only by perfect love could *His* presence be attained; and the end is a self-less absorbtion in the Universal *Being*—an absorbtion leaving as little for individual existence or perception as any Buddhist *Nirvana*. But human love lead men to divine love and the desire of man for women is an exempler of the ultimate desire for *God*. —*Notes*.

Let your heart grow large and loving and unselfish; great and lasting will be your influence and success. To be in the world and yet not of the world is the highest perfection. To be patient, under all circumstances and to accept all circumstances as necessary factors in your training, is to raise superior to all painful conditions. Worry is Soul-suicide. The foundation of the Universe is the Law of love. To become possessed of this Law of Love is to become immortal. Its highest manifestation is that of Service. It is by virtue of Service the Divinely emancipated Souls come to dwell amongst the lowest and the least; and to be esteemed the servant of all mankind. —*Notes*.

He who has found meekness has found Divinity. A drop of water becomes useful by loosing itself in the ocean ; loose yourself in unbounded love towards all, and thou shall become one with the Eternal Ocean of Bliss.
—*Notes.*

SWAMI VIVEKANANDA

" The materialist is right ! There is but One. Only he calls that One Matter, and I call it God !" In another, and longer passage, he describes the growth of the religious idea, and the relation of its various forms to one another. "At first," he says, "the goal is far off, outside Nature, and far beyond it, attracting us all towards it. This has to be brought near, yet without being degraded or degenerated, until, when it has come closer and closer, the God of Heaven becomes the God in Nature, till the God in Nature becomes the God who is Nature, and the God who is Nature, becomes the God within this temple of the body, and the God dwelling in the temple of the body becomtes the temple inself, becomes the soul of man. Thus it reaches the last words it can teach. He whom the

sages have sought in all these places, is in our own hearts. *Thou art He, O Man! Thou art He!*"

THE RIDDLE OF THIS WORLD.

BY

Sri Aurobindo.

A Far Greater Truth

I meant by it the descent of the Supramental consciousness upon earth; all truths below the Supramental (even that of the highest spiritual on the mental plane, which is the highest that has yet manifested) are either partial or relative or otherwise deficient and unable to transform the earthly life; they can only at most modify and influence it. The Supermind is the vast Truth-consciousness of which the ancient seers spoke; there have been glimpses of it till now, sometimes as indirect influence or pressure, but it has not been brought down into the consciousness of the earth and fixed there. To so bring it down is the aim of our Yoga.

* * * *

The Vedic Rishis never attained to the

Supermind for the earth or perhaps did not even make the attempt. They tried to rise individually to the Supramental plane, but they did not bring it down and make it a permanent part of the earth-consciousness. Even there are verses of the Upanishad in which it is hinted that it is impossible to pass through the gates of the Sun (the symbol of the Supermind) and yet retain an earthly body. It was because of this failure that the spiritual effort of India culminated in Maya-vada. Our Yoga is a double movement of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the Supermind. Only when that can be brought down is a divine transformation possible in the earth-consciousness.

* * * *

I have said that the idea of the Supermind was already in existence from ancient times. There was in India and elsewhere the attempt to reach it by rising to it; but what was

missed was the way to make it integral for the life and to bring it down for transformation of the whole nature, even of the physical nature.

* * * *

It is not by "thinking out" the entire reality, but by a change of consciousness that one can pass from the ignorance to the Knowledge — the Knowledge by which we become what we know. To pass from the external to a direct and intimate inner consciousness; to widen consciousness out of the limits of the ego and the body; to heighten it by an inner will and aspiration and opening to the Light till it passes in its ascent beyond Mind, to bring down a descent of the supramental Divine through self-giving and surrender with a consequent transformation of mind, life and body—this is the *integral* way to the Truth. It is this that we call the Truth here and aim at in our Yoga.

* * * *

It is the spiritual way, the road that leads beyond the intellectual levels, the passage from the outer being to the inmost Self, which has been lost by the over-intellectuality of the mind of Europe.

It is a fact that Yogic experience runs everywhere on the same lines Certainly, there are, not one line, but many; for, admittedly, we are dealing with a many-sided Infinite to which there are and must be many ways of approach; but yet the broad lines are the same everywhere and the intuitions, experiences, phenomena are the same in ages and countries far apart from each other and systems practised quite independently from each other. The experiences of the mediaeval European *bhakta* or mystic are precisely the same in substance, however differing in names, forms, religious colouring etc., as those of the mediaeval Indian *bhakta* or mystic—yet these people were not corresponding with one another or aware of each other's experiences and results as are modern scientists from New York to Yokohama. That would seem to show that there is something there identical, universal and presumably true—however the colour of the translation may differ because of the difference of mental language.

As for ultimate Truth, I suppose both the Victorian agnostic and, let us say, the

Indian Vedantin may agree that it is veiled but there. Both speak of it as the Unknowable; the only difference is that the Vedantin says it is unknowable by the mind and inexpressible by speech, but still attainable by something deeper or higher than the mental perception, while even mind can reflect and speech express the thousand aspects it presents to the mind's outward and inward experience. The Victorian agnostic would, I suppose, cancel this qualification ; he would pronounce for the doubtful existence and, if existent, for the absolute unknowableness of this Unknowable.

* * * *

Doubts and the Divine.

The whole world knows, spiritual thinker and materialist alike, that the world for the created or naturally evolved being in the ignorance or the inconscience of Nature is neither a bed of roses nor a path of joyous Light. It is a difficult journey, a battle and struggle, an often painful and chequered growth, a life besieged by obscurity, falsehood and suffering. It has its mental, vital, physical joys and pleasures, but these bring only a

transient taste—which yet the vital self is unwilling to forego and they end in distaste, fatigue or disillusionment. What then? To say the Divine does not exist is easy, but it leads nowhere, it leaves you where you are with no prospect or issue—neither Russel nor any materialist can tell you where you are going or even where you ought to go. The Divine does not manifest himself so as to be recognised in the external world-circumstances—admittedly so. These are not the works of an irresponsible autocrat somewhere—they are the circumstances of a working out of Forces according to a certain nature of being, one might say a certain proposition or problem of being into which we have all really consented to enter and co-operate. The work is painful, doubious, its vicissitudes impossible to forecast? There are either of two possibilities then, to get out of it into Nirvana by the Buddhist or the illusionist way or to get inside oneself and find the Divine there since he is not discoverable on the surface. For those who have made the attempt, and there were not a few but hundreds and thousands, have testified

through the ages that he is there and that is why there exists the Yoga. It takes long? The Divine is concealed behind a thick veil of his Maya and does not answer at once or at any early stage to our call? Or he gives only a glimpse uncertain and passing and then withdraws and waits for us to be ready? But if the Divine has any value, is it not worth some trouble and time and labour to follow after him and must we insist on having him without any training or sacrifice or suffering or trouble? It is surely irrational to make a demand of such a nature. It is positive that we have to get inside, behind the veil to find him; it is only then that we can see him outside and the intellect be not so much convinced as forced to admit his presence by experience—just as when a man sees what he has denied and can no longer deny it. But for that the means must be accepted and the persistence in the will and patience in the labour.

* * * *

Each man who enters the realms of Yogic experience is free to follow his own way; but this Yoga is not a path for anyone to follow, but only for those who accept to

seek the aim, pursue the way pointed out upon which a sure guidance is indispensable. It is idle for anyone to expect that he can follow this road far, — much less go to the end by his own inner strength and knowledge without the true aid or influence. Even the ordinary long-practised Yogas are hard to follow without the aid of the Guru.

All work here must be done in a spirit of acceptance, discipline and surrender, not with personal demands and conditions, but with a vigilant conscious submission to control and guidance.

.....In this Yoga people have to be led patiently and with some field for their own effort, by experience, out of the ignorance natural of Mind and Life to a wider spirit and luminous knowledge.

* * * * *

All spiritual experience affirms that there is a Permanent above the transience of this manifested world we live in and this limited consciousness in whose narrow borders we grope and struggle and that its characters are infinity, self-existence, freedom, absolute Light, absolute Beatitude.....

That is what seems to be at the end of one line of experience which has been followed to its rigorous conclusion by Buddhism and a little less rigorously by a certain type of Monistic spirituality which admits some connection of the world with the Divine, but still opposes them in the last resort to each other as truth and illusion. But there is also this other and indubitable experience that the Divine is here in everything as well as above and behind everything, that all is in That and is That when we go back from its appearance to its Reality.

* * * * *

The Divine we know is an Infinite Being in whose infinite manifestation these things have come—it is the Divine itself that is here, behind us, pervading the manifestation, supporting the world with its oneness; it is the Divine that is in us upholding itself the burden of the fall and its dark consequence. If above it stands for ever in its perfect Light, Bliss and Peace, it is also here; its Light, Bliss and Peace are secretly here supporting all; in ourselves there is a spirit, a central presence greater

than the series of surface personalities which, like the supreme Divine itself, is not overborne by the fate they endure. If we find out this Divine within us, if we know ourselves as this spirit which is of one essence and being with the Divine, that is our gate of deliverance and in it we can remain ourselves even in the midst of this world's disharmonies, luminous, blissful and free. That much is the age-old testimony of spiritual experience.

THE GITA.

BY

Anil Baran Roy

(As interpreted by Sri Aurobindo)

Divine Love

To make the mind one with the divine consciousness, to make the whole of our emotional nature one love of God everywhere to make all our works one sacrifice to the Lord of the worlds and all our worship and aspiration one adoration of him and self-surrender, to direct the whole self Godwards in an entire union is the way to rise out of a mundane into a divine existence. This is the Gita's teaching of divine love and devotion,

in which knowledge, works and the heart's longing become one in a supreme unification, a merging of all their divergences, and intertwining of all their threads, a high fusion, a *wide identifying movement*. IX—34

Divine Ideal.

The giving of the example of God himself to the liberated man is profoundly significant ; for it reveals the whole basis of the Gita's philosophy of divine works. The liberated man is he who has exalted himself into the divine nature and according to that divine nature must be his actions. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete *divine ideal*. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the *Kshara*, the other striving to dwell entirely in the peace of the *Akshara;* but the complete divine ideal proceeds from the nature of the *Purushottama* which transcends this conflict and reconciles all divine possibilities. III—22

Ananda

There is a status then which is greater than the peace of the *Akshara* as it watches unmoved the strife of the gunas. There is a highest spiritual experience and foundation above the immutability of the Brahman, there is an *eternal dharma* greater than the rajasic impulsion to works, *pravritti*, there is an *absolute delight* which is untouched by rajasic suffering and beyond the sattwic happiness, and these things are found and possessed by dwelling in the being and power of the *Purushottama*. But since it is acquired by bhakti, its status must be that divine delight, *Ananda*, in which is experienced the union of utter love and possessing oneness, the crown of bhakti. And to rise into that *Ananda*, into that inexpressible oneness must be the completion of spiritual perfection and the fulfilment of the *eternal immortalising dharma*.

That spiritual joy is no longer the sattwic happiness, *sukham*, but the absolute *Ananda*. *Ananda* is the secret delight from which all things are born, by which all is sustained in existence and to which all can rise in the

spiritual culmination. Only then can it be possessed when the liberated man free from ego and its desires lives at last one with his highest self, one with all beings and one with God in an absolute bliss of the spirit. XIV-27

The Jiva

The *Jiva* is in self-expression a portion of the *Purushottama*. He represents in Nature the power of the supreme Spirit, he is in his personality that Power ; he brings out in an individual existence the potentialities of the Soúl of the universe. *This Jiva itself is spirit and not the natural ego ;* the spirit and not the form of ego is our reality and inner soul principle. The true force of what we are and can be is there in that higher spiritual Power and the mechanical *Maya* of the three gunas is not the inmost and fundamental truth of its movements ; it is only a present executive energy, an apparatus of lower convenience, a scheme of outward exercise and practice. XVIII. 47

LIFE IS A DUTY.

What is man ?
If his chief good and market of his time
Be but to sleep and feed ? A beast, no more.

W. Shakespeare

Understand life, if you mean to understand death Analyse life, if you desire to unravel the mystery of death. Life and death are not two distant and different things, but the two ends of one and the same thing. If life is a door through which we have come here on earth, death is another door through which we shall have to pass on to what is called another world. Life and death are, in fact, the incoming and outgoing doors of this earthly sojourn of ours—the stage of the world-drama.

Burke was quite right when he said "What shadows we are and what shadows we pursue!" Certainly life has a mission, an object; and surely he is a mere fool who thinks that momentary pleasures are the only aim of life. Let Shakespeare again open his eyes :—

What will I, if I gain the thing I seek ?

—A drem, a breath, a froth of fleeting joy !
Who buys a moment's mirth to wail a week ?
Or sells Eternity to get a toy ?
For one sweet grape who will the vine destroy ?
Or what fond beggar, but to touch the crown,
Would with the sceptre be stricken down ?

And how well a great man has said :—
I slept and dreamt that life is beauty.
I woke and found that life is duty.
(*Mazzini*)

Surely life is duty, a lifelong duty and not a whit more or less than duty or *Dharma,*

Do today what you have to do tomorrow, finish just now what you intend taking up after some hours ; for Death will not wait to see whether you have done your work or not.

Nobody knows when he may die. Life is ebbing fast. One should, therefore, take to religious practices while he is in the prime

of his youth. The practice of religion brings glory here and happiness hereafter

Always speak the truth, live the truth, have implicit faith in the words of the *Great men*, control your senses, and thus you will be able to conquer Death.

When die you must one day, of what avail is all this your wealth and power? Enter, then, the cavity of your heart and lose yourself in the quest of the *Atma*. Just think where your forefathers have departed.

To have no possessions is the greatest happiness. To have no possessions is to have no cares, no worries, no anxieties. To have nothing is to have everything and in that utter destitution lies the seed of all joy, all happiness; you will then have no enemies, no impediments. Everything here will be full of peace and joy. But this is not an easy path to tread.

It is impossible to gain peace and happiness until and unless one relinquishes all that he has; for without that you cannot attain *Brahma*, nay, you cannot get a grain of true happiness, you cannot have a sound and peaceful sleep. —*Anon*

"If any man will come after *Me* let him deny himself and take up his cross and follow *Me*."

THE BIRD PARLIAMENT.

BY

OMAR KHAYYAM.

Every one, of course, has read *Omar Khayyam*, translated by Fitzgerald; this same Fitzgerald has translated two other poems, which unfortunately are relatively little known, — although they ought to be; the first is "Sulaman and Absal"—which is a very beautiful symbolic love story ;—the second is "The Bird Parliament",—from which I shall quote an extract. It is a philosophical treatise. The idea of the "Bird Parliament" is this: A group of birds assembled; they listened to one of their number,—the Tajida (who was a very learned bird!) who said, "Let us start out in our mystical flight, and try and reach the goal of attainment." But they said, "How are we to do it?" The Tajida said, "It is very difficult! You have to fly over great stretches of sand and desert, without water", and he enumerated all the difficulties

which they would have to encounter. When they heard all this, a number of the birds refused to start, but some of the birds did start, and went a little way, and then dropped out and flew back again to their nests. Some of them went a little farther; and some went farther still, and some dropped out and died by the way; and it was only *thirty*, out of this vast flock of birds, who ultimately reached the Goal. The symbolical meaning of the story, of course, being that this is the flight of the Soul to Perfection; and the physical difficulties they met on the road were the obstacles in the Path,—in the way of Attainment.

Now, when these birds did reach their ultimate goal, they apparently were in great difficulty! But an extraordinary thing happened. They asked to see the Great Being who sat on the Throne behind certain Closed Doors. A Messenger first of all questioned them as to their flight; they told him of the difficulties they had gone through,—when, suddenly, the great doors flew open, and the Thirty entered, and dared to raise their eyes to the throne:

Once more they ventured from the dust to raise
Their eyes—up to the Throne—into the Blaze,
And in the centre of the Glory there
Beheld the figure of—*Themselves*-as 'twere
Transfigured—looking to themselves, beheld
The figure on the Throne en-miracled;
Until their eyes themselves and that between
Did hesitate which *Seer* was, which *Seen*;
Dividual, yet one: from Whom there came
A voice of awful answer, scarce discern'd
From which to aspiration whose return'd
They scarcely knew; as when some Man apart
Answers aloud the Question in his Heart—
" The sun of my perfection is a Glass
Wherein from seeing into *being* pass
All who, reflecting as reflected see
Themselves in me, and Me in Them; not Me,
But all of me that a contracted eye

Is comprehensive of Infinity :
Nor yet *themselves* : no selves, but of the All
Fractions, from which they split and whither fall.
As water lifted from the Deep again
Falls back in individual drops of rain
Then melts into the Universal Main.
All you have been, and seen, and done, and thought,
Not *You*, but I, have seen and been and wrought :
I was the sin that from myself rebelled :
I the remorse that Tow'rd Myself compell'd
I was the Tajidar who led the Track :
I was the little briar that pulled you back :
Sin and contrition — retribution owed,
And cancell'd—Pilgrim, Pilgrimage, and Road,
Was but *myself toward Myself ; and* Your
Arrival but Myself at my own door :
Who in your Fraction of myself behold
Myself within the mirror myself hold

To see myself in,—and each part of me
That sees himself, though drown'd, shall never see.
Come you lost atoms to your Centre draw,
And *be* the Eternal Mirror that you saw:
Rays that have wandered into darkness wide
Return, and back into your Sun subside."

You must acquire that point-of view. They were different aspects of the underlying Essence—which is the *One Thing* back of all. All manifestations, all good, bad, everything, are merely different aspects of the one underling reality. The one thing *you* must do to attain this state, the ability to realize the One Reality, is to unify yourself *with* it. When you can do that, you see the whole universe. *You attain Cosmic Consciousness.* Cosmic Consciousness is attained when you achieve the ability to unify your mind with the Universal Conciousness, — and from that higher standpoint you can see, not only that everything is good, but you actully have all the wisdom, all the knowledge, all the power, everything that the universe contains! That is the object of the Yogi!

RUBAIYAT

BY

OMAR KHAYYAM.

By Edward Fitzgerald

(1) " This world an - insubstantial pegent deem,
All wise men know, things are not what they seem,
Be of good cheer and drink, and so shake off
This vain illusion of a baseless dream ".

(2) We are the chessmen destines, it is plain
That great Chess-Player, Heaven, to entertain
It moves use, on the life's chess-board to and fro,
And then in death's dark box shuts up again ".

(3) " Since all we gain in this abode of owe
Is sorrows pangs to feel and grief to know
Happy are they that never come at all
And they, that having come, the sooner go ".

(4) " There is not an atom of yon earth
But once was a living man ;

Nor the minutest drop of rain
That hangeth in its thinnest cloud, but flowed in human vein"

(5) " If grief emitted smoke like fire,
The world would always be enveloped in night ".

(6) " When God mixed this clay,
He knew full well
My future acts and could each one to fore-tell ;
Without His fiat nothing can I do,

(7) Is it then just to punish me in Hell ".
" Who was it that did mix this clay? not I
Who spun my web of silk and wool ? not I
Who wrote upon my fore-head all my good
And all my evil deeds ? Not I "

(8) " Whatever Thou doest, never grieve thy Brother
Nor kindle fumes of wrath, his peace to smother
Dost thou desire to taste eternal Bliss
Vex thine own heart, but never vex another ".

(9) " Let him rejoice who has a loaf of bread
A little nest wherin to lay his head
Is slave to none and no man slaves to him
Truly his lot wondrous well bestowed "
(10) " Better to make *One* soul rejoice with glee
Than plant a deset with a colony "
Rather one freeman bind with chains of love,
Than set a thousand prisoned captives free !"
(11) Think, in this batter'd Caravanserai
Whose Portals are alternate Night and Day,
How Sultan after Sultan with his *Pomp*
Abode his destined *Honour*, and went his way
(12) For I remember stopping by the way
To watch a Potter thumping his wet Clay :
And with its all-obliterated Tongue
It murmur'd—"Gently, Brother, gently, pray *!*"
(13) Strange, is it not ? that of the myriads who
Before us pass'd the door of Darkness through,

Not one returns to tell us of the Road,
Which to discover we must travel too

(14) I sent my Soul through the Invisible,
Some letter of that After-life to spell :
And by and by my Soul return'd to me,
And answer'd "I Myself am Heav'n and Hell : "

(15) Ah Love ! could thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits and then
Re-mould it nearer to the Heart's Desire !

(16) For let Philosopher and Doctor preach
Of what they will, and what they will not — each
Is but one Link in an eternal Chain
That none can slip, nor break, nor over-reach.

SALAMON AND ABSAL

To the Harim *Dividuality*
No entrace finds - no word of This and That :
Do Thou my separate and derived Self
Make one with thy Essential ! Leave me room
On that Divan which leaves no room for Twain :
Lest, like the simple Arab in the tale,
I grow perplext, oh God ! ' twixt " Me " and " Thee ";
If I—this Spirit that inspires me whence ?
If Thou--then what this sensual Impotence?
Salaman and Absal

" To thy Harim Dividuality
" No entrance finds," & c.

This Sufi Identification with Deity (further illustrated in the Story of Salamon's first flight) is shadowed in a Parable of Jelaluddin, of which here is an outline. "One knocked at the Beloved's Door ; and a Voice asked from within, " Who is there ?' and he answered, 'It is I'. Then the Voice said,

'This House will not hold Me and Thee'. And the Door was not opened. Then went the Lover into the Desert, and fasted and prayed in Solitude. And after a year he returned, and knocked again at the Door. And again the Voice asked, 'Who is there?' and he said, 'It is Thyself!'—and the Door was opened to him." *Jami.*

* * * *

In that province of Khorassan in which Umar was to be born, followers of Buddha or of the Hindu Vedanta had for centuries existed The Vedantic teaching of an illusory world of appearances and an all-pervasive but imperceptible absolute reality had indeed made some way among all the Persian peoples. From the west, on the other hand, had come the influence of Greek thought, most familiarly in its latest Neo-Platonic form, and had made general the notion of pantheism, with an unknowable but immanent absolute, and radiating degrees of divine emanation.

* * * *

It is all curiously modern, is this poetry of Umar, and it is also very fine and true. Out of the pessimism and the pantheism of

ancient Persia and the doubts and scepticisms of many revolutions, out of the teachings of Islam and the lessons of many creeds, from the sated quietism of a prosperous age, and the commencing convulsions of great usurpations, he has wrought in short stinging epigrams the very meaning of modernity, and filled it with the bravery and mirth, as with the sad wistfulness, of his own personality.

* * * *

In India the Emperor Akbar repeated the common appreciation and even ventured to place him beside Hafiz, exclaiming that every ode of Hafiz should be followed by a quatrain of Umar as to read the ode without the quatrain was like drinking wine without a relish.

OTTO ROTHFELD, I.C.S., F.R.G.S.,

SADI'S GULISTAN

SCOTT LIBRARY

In the Name of God the Compassionate, the Merciful!

Thanksgiving be to a Deity of majesty and glory; for submission (in prayer) conciliates his presence, and a sense of gratitude towards Him increases his munificence.

Every breath that is inhaled is an elongation of life, and when it is exhaled it exhilarates the spirits; accordingly, in every single breathing two benefits are forthcoming, and for each benefit a thanksgiving is owing—" Whose hand and tongue can so enact that he shall acquit himself of this obligation of gratitude "-*be zealous, ye sons of David! with thanksgiving, for small is the grateful portion of my servants*—" that servant is approved who, conscious of his fault, sues for mercy at the threshold of God; otherwise no person can presume to offer anything as worthy his supreme presence."

" The clouds, wind, moon, sun, and sky act in co-operation; that thou mayst get thy daily bread, and not eat it with indifference: all revolve for thy sake, and are obedient to command; it must be an equitable condition that thou shalt be obedient."

Sadi's Reason for writing the Gulistan or Flower Garden.

One night I was thinking upon my past time: reflecting with regret upon my prodigal use of life; boring the flinty mansion of my heart with the diamond of my tears;

and repeating these verses, as applicable to the state of my affairs :-

" Every moment a breath is expiring of my life ; when I curiously inspect it, I find that only a little is left. O man ! fifty years of thy life are gone, and thou art still in a dream ; perhaps thou mayest avail thyself of the remaining five days. Shame *on him who departed, and had not finished his task ;* the call of march was beaten, and he had not made up his baggage ; the fascinating drowsiness of the morning of departure arrests the traveller from setting out on his journey. Every man that came, projected for himself a new house ; he went and left his dwelling to another, and that other in like manner gratified his vanity ; but none of them put a finishing hand to his building.—Set not thy affections on so fickle a mistress ; a being so capricious merits not thy attachment. Since the good and bad are alike doomed to die, happy is he who carried off the prize of virtue ! Let the means of future enjoyment proceed thee to the grave ; dispatch them before, for nobody can send them after thee ; life is like snow, and the

sun is burning hot; the vanities, O sir! of the present day soon melt away!"

* * * *

"Yes! thou hast gone empty-handed to market; I fear of thee that thou wilt not bring thy turban back; that man who can eat up his crop of unripe wheat must be content at harvest to glean his neighbour's field. Listen with a willing ear to the admonition of Sadi; such is the path, be resolute and follow it."

* * * *

"What, O wise man, is the tongue in the mouth? It is a key to the casket of the inetellectual treasurer; so long as the lid remains shut how can any person say whether he be a dealer in gems or in pedlery? Though in the estimation of the wise silence be mannerly, at the season of giving advice it were better to be explicity. Two circumstances cast a shade over the understanding that of silence when we should speak, and that of speech when we should be silent."

* * * *

They had written over the portico of King Firedown's palace:—"This world, O brother! abides with none. Set thy heart

beat the drum of departure. Yes, my two eyes, you must bid adieu to my head. Yes, palm of my hand, wrist, and arm, all of you say farewell, and each take leave of the other. Death has overtaken me to the gratification of my foes; and you, O my friends, must at last be going. My days were blazed away in folly; what I did not do let you take warning (and do)."

* * * *

Here is verified that maxim of the sage, which tells us they are friends alone that can serve us in a jail, all our enemies may pretend friendship at our own table—"Esteem him not a friend who during the prosperity will brag of his love and brotherly affection. I account him a friend who will take his friend by the hand when struggling with despair, and overwhelmed with misfortune."

* * * *

"When, through an act of God, a man has fallen, the whole world will put their feet upon his neck; when they see that fortune has taken him by the hand, they will put their hands upon their breasts, and be loud in his praise."

* * * *

upon its maker, and let him suffice thee. Rest not thy pillow and support on a worldly domain which has fostered and slain many such as thou art Since the precious soul must resolve on going, what matters it whether it departs from a throne or the ground."

* * * *

" Many are the heroes whom they have buried under ground, of whose existence above it not one vestige is left ; and of that old carcase which they committed to the earth, the earth has so consumed it that not one bone is left. Though many ages are gone since Nushirowan was in being, yet in the remembrance of his munificence is his fair renown left., Be generous, O my friend / and avil thyself of life, before that they proclaim it as an event that such a person is not left."

* * * *

" My precious life has, alas ! been wasted in the hope that what my heart chiefly coveted might enter at my gate. My bounden hope was gratified ; yet what do I benefit by that ? There is no hope that my passed life can return."—"The hand of death

beat the drum of departure. Yes, my two eyes, you must bid adieu to my head. Yes, palm of my hand, wrist, and arm, all of you say farewell, and each take leave of the other. Death has overtaken me to the gratification of my foes; and you, O my friends, must at last be going. My days were blazed away in folly; what I did not do let you take warning (and do)."

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* * * *

" Thou canst not obtain the sovereign's approbation till thou make sure of the good-will of his pepole. Wishest thou that God shall be bountiful to thee, be thou good thyself to the creatures of God "

* * * *

" Thou art a snake, who bitest everybody thou seest ; or an owl, who diggest up and makest a ruin of the place where thou sittest :—Although thy injustice may pass unpunished among us, it cannot escape God, the knower of secrets. Be not unjust with the people of this earth, that their complaints may not rise up to heaven."

* * * *

" Guard against the smoke of the sore-afflicted heart, for an inside sore will at last gather into a head. Give nobody's heart pain so long as thou canst avoid it, for one sigh may set a whole world into a flame "

" How many years, and what a continuance of ages, that man-kind shall on this earth walk over my head. As the kingdom came to me from hand to hand, so it shall pass into the hands of others ".

* * * *

"The period of this life passes by like the wind of the desert. Joy and sorrow, beauty and deformity, equally pass away. The tyrant vainly thought that he did mean injury, but round his neck it clung and passed over me."

* * * *

"A vast and deep river is not rendered turbid by throwing into it a stone. The religious man who can be vexed at an injury is as yet a shallow brook.—If thou art subjected to trouble, bear with it; for by forgiveness thou art purified from sin. Seeing, O brother! that we are ultimately to become dust, be humble as the dust, before thou moulderest into dust."

* * * *

So much can support you; but in whatever you exceed that you must support it. "Eating is for the purpose of living, and speaking in praise of God; but thou believest that we live only to eat."

"I am distressed with the Society of friends who extol my vices into virtues, my blemishes they view as excellences and perfections, my thorns they regard as roses

and jasmines. Where is that rude and bold rival who will expose all my deformities ?"

* * * *

He (the person who reciting the Koran in a loud tone) said : I am reading for the sake of God. The good and holy man replied : For God's sake do not read :-" for if thou chantest the Koran after this manner, thou must cast a shade over the glory of Islamism or Mussulman orthodoxy."

* * * * *

" Fix not thy heart on what is transitory; for the Dijlah or Tygris will continue to flow through Baghdad after the race of Khalifs is extinct. If thy hand has plenty, be liberal as the date-tree ; but if it affords nothing to give away, be an azad, or free man, like the cypress"

* * * *

" None can see that wretched mortal a miser who will not endeavour to point out his faults ; but were the generous man to have a hundred defects, his liberality would cover all his blemishes."

" It is more decorous to wear our own patched and old cloak than to ask in loan another man's garment."

* * * *

" Repine not at thy bankrupt circumstances, nor let thy heart despond, for the fountain of immortality has its source of chaos Take heed, O brother in affliction ! and be not disheartened, for God has in store many hidden mercies.—Sit not down soured at the revolutions of the times, for patience is bitter, yet it will yield sweet fruit." —*Sadi.*

O thou who knowest the secrets of every one's mind,
Who graspest every one's hand in the hour of weakness,
O God, give me repentance and accept my excuses,

—*Omar Khayyam.*

THE SAYINGS
OF
PROPHET MUHAMMAD

Quoth a Muezzin to the crested
Cock—" Oh Prophet of the Morning,
" Never Prophet like to you
" Prophesied of Dawn, nor Muezzin
" With so shrill a voice of warning
" Woke the sleeper to confession
' Crying, La allah illa llah,
" Muhammad Rasuluhu "

Jami

THE MUEZZIN'S CRY

Allah Akbar, Allah Akbar ,
Allah Akbar, Allah Akbar ,
Ishhad la allah illa 'llah ,
Ishhad la allah illa 'llal ,
Ishhad la allah illa 'llah ,
Ishhad Muhammad rasuluhu ,
Ishhad Muhammad rasuluhu ,
Ishhad Muhammad rasuluhu ;
Haya 'ala 's-salat, Haya 'ala 's-salat,
Inna 's-salat khair min an naum

1. What is *Islam?* "It is purity of speech and Charity" said the Prophet Muhammud.

2. The most excellent *Jihad* (Holy war) is the conqest of the self.

3. The sacred Quoran is the first stage of the journey to Eternity. God in the heart of every Mu'min.

4. Learn to know thyself O' 'Ali.—To the light have I attained and in the light I live. He who knoweth his own self, knoweth God.

5. Much silence and a good disposition ; there are no works better than these.

6. It is difficult for a man laden with riches, to climb the steep path that leadeth to Bliss ;—Riches are not from abundance of worldly goods, but from a contented mind So be in the world like a traveller or like passer on and reckon yourself as of the dead.

7. He who loveth to meet God, God loveth to reveal to him.

8. Death is a favour to a Muslim. God is gentle and loveth gentleness.

20. Charity is not confined to bestowing worldly goods; but every act, such as kind words and behaviour, which tend to promote the happiness of others.

21. Let us withhold ourself from doing harm to the people;—this is verily giving arms and charity. Every good act is Charity.

22. The best of men is he from whom good accrueth to humanity. Be persistent in good actions.

23. Strive always to excel in virtue and truth.

24. Prophet had forbidden loud lamentations, wailings and slapping the cheeks etc.—but not the silent grief of the heart. This expression of tenderness and compassion with full of feeling bringeth forth teárs—sacred ones, feelings due to the dead.

25. Verily the greatness of the reward is as the greatness of the misfortunes.

26. Who are the learned? Those who practise what they know.

27. Shall I tell you the worst among you?—Those who eat alone, and whip the slaves and give to nobody.

9. A virtuous wife is a man's best treasure.

10 Every good act in which is approaching to the court of God is charity.

11. A man's first charity should be to his own family and children, if poor.

12. God is pure ; He loveth purity and cleanliness

13 Do not turn the poor away without giving them if half a date.

14. Seek My satisfaction in that of the poor and the needy.

15. Meekness and modesty are the two branches of Islam.

16. Know that everything is vanity save God.

17. This life is but a tillage for the next; do good that you may reap there.

18. Poverty is my pride. Death is bridge that uniteth friend with friend. The love of the world is the root of all evils.

19. Humility and courtesy are the acts of Piety.

20 Charity is not confined to bestowing worldly goods; but every act, such as kind words and behaviour, which tend to promote the happiness of others.

21. Let us withhold ourself from doing harm to the people;—this is verily giving arms and charity. Every good act is Charity.

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27. Shall I tell you the worst among you?—Those who eat alone, and whip the slaves and give to nobody.

28. It is better to sit alone than to be in the company of the bad.

29. Kindness is a mark of faith and whosoever has not kindness has not faith.

30. Do you love your creator? Love your fellow-beings first.

Edited by, Muhammad Amin
Barrister-at-Law

* * * *

Swami Vivekananda constantly pointed out that Mohammedanism had its fourfold 'castes'—*Syyed*, *Pathan*, *Mogul* and *Sheikh*—and that of these the Sheikhs had an inherited right to the Indian soil and the Indian memory, as ancient and indisputable as those of any Hindu. He, told a disciple, *a propos* of an indiscreetly-written word, that "*Shah Jehan would have turned in his grave to hear himself called a 'foreigner'*:" And finally, his highest prayer for the good of the Motherland was that she might make manifest the twofold ideal of "*an Islamic body and a Vedantic heart.*"

—*Sister Nivedita.*

* * * *

(1) The early mystics of Islam, among them eminent one *Rabi'ah*, a woman of saintly

habit, were isolated figures, moved each by a separate impulse to an ecstasy of devotion. But even in them appeared some trace of the pantheism, the sense of *God* in all things, which had come to Persia from the Sanskrit philosophers.

(2) In that Islam, in which its Porphet had pronounced should be neither priest nor monk, a powerful priesthood began to establish its exclusive privileges and to introduce a system of hereditary transmission.

Otto Rothfeld, I.C.S, F.R.G.S.

TEACHINGS OF KORAN.

The *Holy Koran teaches* :—

" To your parents show kindness and to kindred and orphans and the poor and the neighbour who is a kin, and the neighbour who is a stranger, and the companion who is stranger, and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not ; and as for the beggar, drive him not away."

" O you who believe, let not one people or nation scoff or laugh at another people or nation ; perchance, they may be better (in

the eyes of God, i.e., possess greater potentialities of doing good) than the scoffers."

"And do not find fault with your own people nor call one another by nicknames; evil is a bad name after you have joined the brotherhood of Islam."

And *the Prophet Mohammad* said :—

"No man is a true believer unless he desireth for *his brother that which he desireth* for himself." "He who is not affectionate to God's creatures and to His own children, God will not be affectionate to him."

"Who is the most favoured of God? He from whom the greatest good cometh to His creatures." "The best of men is he from whom good accrueth to humanity. All God's creatures are his family, and he is the most beloved of God who trieth to do most good to God's creatures."

"Feed the hungry and visit the sick and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim, God enjoins you to treat women well, for they are your mothers, daughters and aunts."

"Do you love your Creator? Love your *fellowmen first.*"

EXISTING DANGERS

The human birth is a great boon. This the scriptures proclaim is a rare privilege. Even the gods have a longing for it. Realization of God through the various spiritual practices is possible only through this vehicle of human frame. By directing the course of his life through righteous channels a man can attain supreme beatitude and redemption. Man has been considered as the highest specimen of creation, because God has, out of His mercy, granted him the power to discriminate, whereby he can distinguish between the real and the unreal and thus stick to the eternal, the right and the desirable and shun the fleeting, the wrong and the undesirable.

Attunement with God.

"Constant acknowledgment of the Presence of God brings about a state of realization by the soul. We are surrounded by the Presence of the Ineffable One, but we can become conscious of it, only to the extent that we acknowledge It. Therefore, we declare that It (the Presence) is with us. Such an affirmative declaration does not

alter God or Truth, of course, for These are absolute What it does do is to alter us, so that we become attuned to the Presence of God, and thus able to recognize It.'

THE IMITATION OF CHRIST

THOMAS A KEMPIS

Trust not to friends and kindred neither do thou put off the care of thy Soul's welfare till hereafter, for men will sooner forget thee, than thou art aware of

Chapter XXIII Para 5

Ah! fool, why dost thou think to live long, when thou canst not promise to thyself one day?

How many have been deceived and suddendly snatched away!

How often dost thou hear these reports, Such a man is slain, another man is drowned, a third breaks his neck with a fall from some high place, this man died eating, and that man playing!

One perished by fire, another by the sword, another of the plague, another was slain by thieves.

Thus death is the end of all, and man's life suddenly passeth away like a shadow.

Chapter XXIII Para 7

Keep thyself as a stranger and pilgrim upon the earth, and as one to whom the affairs of this world do nothing appertain.

Keep thy heart free, and lifted up to God, because thou hast here no continuing city.

Send thither thy daily prayers and sighs together with thy tears, that after death thy spirit may be found worthy with much happiness to pass to the Lord.

Chapter XXIII Para 9.

In the morning fix thy good purpose; and at night examine thyself: what thou hast done, how thou hast behaved thyself in word, deed, and thought: for in these perhaps thou hast oftentimes offended both God and thy neighbour.

Capter XIX Para 4

It is commendable in a religious person, seldom to go abroad, to be unwilling to see or be seen.

Chapter XX Para 6

A merry going out bringeth often a

mournful return home ; and, many times, a joyful evening makes a sad morning.

Chapter XX Para 7

Truly it is misery enough even to live upon the earth.

The more spiritual a man desires to be the more bitter does this present life become to him ; because he sees more clearly and perceives more sensibly the defects of human corruption. *Chapter XXII Para 2*

The patient man hath a great and wholesome purgatory, who, though he receive injuries, yet grieveth more for the malice of another, than for his own wrong; who prayeth willingly for his adversaries, and from his heart forgiveth their offences ; he delayeth not to ask forgiveness of whomsoever he hath offended ; he is sooner moved to compassion than to anger; he often offereth violence to himself, and laboureth to bring the body wholly into subjection to the spirit *Chapter XXIV Para 2*

Remember always thy end, and how that time lost never returns. Without care and diligence thou shalt never get virtue. 11

Chapter XXV para 11

If thou bear the Cross cheerfully, it will bear thee, and lead thee to the desired end; namely, where there shall be an end of suffering, though here there shall not be.

Chapter XII Para 5

Thinkest thou to escape that which no mortal man could ever avoid? Which of the Saints in the world was without crosses, and tribulation? *Chapter XII Para* 6

Some carry their devotion only in books, some in pictures; some in outward signs and figures.

Some have Me often in their mouths, but little in their hearts.

Others there are who, being illuminated in their understandings, and purged in their affection, do always aspire after things eternal, are unwilling to hear of the things of this world, and do serve the necessities of nature with grief; and these perceive what the Spirit of Truth speaketh in them.

For He teacheth them to despise earthly, and to love heavenly things; to neglect the world, and to desire Heaven all the day and night. *Chapter IV Para 4*

If thou say, that thou art not able to suffer much, how then wilt thou endure the fire hereafter ?

Of two evils the less is always to be chosen.

That thou mayest therefore avoid the future everlasting punishment, endeavour to endure present evils patiently for God's sake.

Chapter XII Para 2

For if thou desire true delight, and to be more plentifully comforted by Me ; behold, in the contempt of all worldly things, and in the cutting off all base delights, shall be thy blessing, and abundant consolation shall be rendered to thee.

Chapter XII Para 5

I became of all men the most humble and the most abject, that thou mightest overcome thy pride with My humility.

O dust, learn to be obedient. Learn to humble thyself, thou earth and clay, and to bow thyself down under the feet of all men.

Learn to break thine own wishes, and to yield thyself to all subjection.

Chapter XIII Para 2

Be fiercely hot against thyself, and suffer no pride to dwell in thee: but show thyself so humble and so very small, that all may be able to walk over thee, and to tread thee down as the mire of the streets. Vain man, what hast thou to complain of?

Chapter XIII Para 3

God protecteth the humble and delivereth him; the humble He loveth and comforteth; unto the humble man He inclineth Himself; unto the humble He giveth great grace; and after his humiliation He raiseth him to glory.

Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself.

Chapter II Para 2

Somtimes thou shalt be forsaken of God, somtimes thou shalt be troubled by thy neighbours; and, what is more, often-times thou shalt be wearisome to thyself.

Neither canst thou be delivered or eased by any remedy or comfort; but so long as it pleaseth God, thou oughtest to bear it.

Chapter XII Para 4

If thou wilt enter into life, keep the Commandments.

If thou witt know the truth, believe Me.

If thou witt be perfect, sell all.

If thou witt be My disciple, deny thyself utterly.

If thou wilt possess the blessed life, despise this life present.

If thou wilt be exalted in Heaven, humble thyself in this world.

If thou wilt reign with Me, breahte. Cross with Me.

For only the servants of the Cross do find the way of blessedness and of true light

VI—2

BHAKTI SUTRA

OF

DEVARISHI NARADA

" Whoso hath highest Love for God, and for the Teacher as for God, to that great soul the truths here taught shine forth in full."

Shvetashvataropanishad.

1. We will now explain Love (*bhakti*).
2. Its nature is extreme devotion (*premarupa*) to some one.
3. Love is immortal (*amrita-rupa*).

4 Obtaining which man becomes perfect, becomes immortal, becomes satisfied

5. And obtaining which he desires nothing, grieves not, hates not, does not delight (in sensuous objects), makes no effort (for selfish ends).

6. Knowing which he becomes intoxicated (with joy), transfixed, and rejoices in the Self.

7. (It Love) cannot be made to fulfil desires for its nature is renunciation.

8. Renunciation is the giving up of ritual and worldly affairs.

9. Exclusive devotion to Love and indifference to everything opposed to it.

10. Exclusive devotion is abandoning all other refuges (but Love).

11. And in wordly affairs and in the Scriptures, following whatever is in conformity with it.

15. Definitions of love are now given according to different opinions.

16. Vyasa says it is devotion to worship.

17. Garga says it is devotion to hearing about Atman.

18. Sandilya says it is the unbroken feeling of the Universal Self in one's own self.

19. But Narada says it is surrendering all actions to God, and feeling the greatest misery in forgetting God.

20. It is indeed thus.

58. Love (*bhakti*) is easier than other methods.

59. Being self-evident it does not depend on other truths.

60. And from being of the nature of peace and supreme bliss.

61. Destruction of popular usages is not to be thought of. Consecrated souls paying respect to social and scriptural usages.

62. When Love has been attained, social customs are not to be scorned, but they are to be performed (giving up the fruits).

77. Abandoning pleasure and pain, longing, seeking for gain, etc., leaving these to time, do not spend half a moment in vain.

78. Harmlessness, truthfulness, purity, mercy, affirming the truths of Scripture, these virtues should be observed.

79. Always with full concentration and without any anxiety, God is to be worshipped.

80. Being praised, He manifests Himself soon and makes Himself felt by His worshippers.

81. In all times (past, present and future) Love is the greatest thing.

82. Attachment through glory. Attachment through duty. Attachment through worship. Attachment as a servant. Attachment as friend. Attachment as beloved. Attachment as a child. Attachment as self-sacrifice Attachment by identification. Attachment by misery in separation (as in the case of lovers). Thus the one Love takes eleven modes.

83. Thus say Kumara, Vyasa, Suka, Sandilya, Garga, Visnu, Sesa, Udhava, Varuni, Bali, Hanuman, Vibhisana, etc., who were teachers of Love (*bhakti*), and who were fearless whether what they said was considered prattle or wisdom.

E T. STURDY

(*Translation*)

BUDDHA

THE GREAT TEACHER

The mission of *Buddha*, in the centuries before the Christian era, was twofold. He was the source, on the one hand, of a current of energy, that swept out from the home-waters to warm and fertilise the shores of distant lands. India, scattering his message over the Eastern world, became the maker of nations, of churches, of literatures, arts and scientific systems, in countries far beyond her own borders. But within India proper, the life of the Great Teacher was the first nationaliser. By democratising the Aryan culture of the Upanishads, *Buddha* determined the common Indian civilization, and gave birth to the Indian nation of future ages

—*Sister Nivedita*

THE DHAMMAPADA.

ENGLISH TRANSLATION

BY

Professor N. K. BHAGWAT, M. A.

Salutation to the Blessed One, the Holy One, and the Fully-Enlightened One !

The Dhammapada has often been compared to the Bhagavad-Gita : they are different in many respects, but both fulfil a common function. Both purify the mind, mould it to a gentle, compassionate and understanding outlook, and enlighten the heart. For self-examination every night, for meditation every morning, both of these gems are priceless talismans.

The aspirant to the higher life has often been known to derive quicker benefit from the verses of the *Dhammapada* than from the discourses of the *Gita*. But to compare them is as fruitless as to decide which is more beautiful, the Lotus or the Lily.

2. All our tendencies of character are the offspring of consciousness, dominated by consciousness, and made up of consciousness. If a man speaks or acts with an unsullied

consciousness, then happiness follows him ever, just as his shadow.

5. Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred—this is the Law Eternal.

6. (Some) quarrellers do not realise that in this world we must all at some time cease to live; but there are others who do so realise, and they will settle their quarrels.

9. He who puts on the yellow robe while still unfree from impurity in thought, disregarding temperance and truth, has not merited the yellow robe.

20. If a man recites but a small portion of the Sacred Texts, understanding the doctrine thoroughly and following it; if he, having destroyed passion, ill-will and infatuation, correctly realises the Dhamma; if he is of open mind, one who has abandoned attachment to aught which is here on earth or in the next world—such a man becomes a sharer in the life of the Bhikkhu.

27. Pass not thy time in heedlessness, neither foster a desire for the pleasures of sense. The wakeful man, meditating acquires an amplitude of bliss.

33. As a fletcher makes straight his arrow, so does the wise man make straight the mind which, trembling and unsteady, is difficult to guard and restrain.

35. It is good to restrain a mind which is difficult to subjugate, which is flighty and seizes upon whatsoever it desires; a mind thus subjugated is conducive to happiness.

41. Ere long, alas! the body will lie on earth, neglected, lifeless as a useless log.

43. Neither father nor mother nor kindred can confer greater benefits than does the well-directed mind.

54. The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine, but the sweet odour of a good man travels even against the wind; the righteous pervade every place with their fragrance.

61. If a man sets forth in search of one superior to himself and finding no such one, nay not even his own equal, let him firmly lead a solitary life; let there be no companionship with a fool.

62. A fool brings grief on himself with the thought: "This son is mine, this wealth

is mine." How can he, if he does not even *belong to himself, be the possessor of a son* or wealth ?

78 It is not right to serve friends who are evil, men who are base ; but let a man serve friends who are righteous, let him keep company with the best of men.

79. He who drinks deep of the Dhamma lives happily in every way, having a mind that is serene. The wise ever seek delight in the doctrine taught by the noble ones.

83. The righteous abandon their hankering for all that is transitory (v. l., go everywhere freely) ; good persons do not murmur, longing for sense-pleasures ; wise persons never appear either elated or depressed, when touched by either happiness or suffering.

98. That spot is delightful where Arhants reside, be it in a village or in a forest, on rising or descending ground, or on the plain.

110. It were better to live one single day in the development of a good life of meditation than live for a hundred years corrupt and of a wandering mind.

118. If a man does a good act, let him do it again and again; let him develop a longing for good: happiness is the outcome of good deeds.

133. Speak not harshly to anyone; those thus spoken to will retaliate, for angry words beget suffering, and a blow in return may overtake thee.

134. If, like a shattered gong, thou hast learnt silence, thou hast already reached unto Nibbana (for) there is no anger within thee.

141. Neither nakedness, nor matted hair, nor dirt, nor fasting (starvation), nor lying on the bare earth, nor besmearing (the body with dust), nor assuming ascetic postures, can purify a man who has not solved his doubts.

142. Even though a man be richly attired, if he develops tranquillity, is quiet, subdued and restrained, leading a holy life and abstaining from injury to all living beings—he is a Brahman, he is an ascetic, he is a Bhikkhu.

165. Evil is done by self alone, by self alone is one stained; by self alone is evil left undone, by self alone one is purified. Purity

and impurity depend on one's own self. No man can purify another

182 Difficult it is to obtain birth as a human being, difficult is the life of mortals; difficult is the hearing of the true doctrine; difficult is the birth of the Buddhas

181 Even the gods aspire towards those who are enlightened and mindful, who are wise and devoted in meditation

184 "Patience is the greatest penance; long-suffering the highest Nibbana," so declare the Buddhas No recluse (pabbajita) is the man who strikes another, nor is he a Bhikkhu (samana) who does harm to another

185 Not to slander, not to injure, to live restrained by Patimokkha rules, moderate in food, having one's resting place in a borderland or in a far off place (v l, in seclusion), devotion to mental

190, 191, 192 Whosoever seeks refuge in the Buddha, the Doctrine and the Order; and with correct understanding visualizes the Four Noble Truths—*viz*, Suffering, The Origin of Suffering, The Cessation of Suffering, (and) The Noble Eightfold Path

that leads to sorrow's ceasing—this is a secure resort, this is the safest refuge. By taking such refuge a man is freed from all pain. (12, 13 & 14)

197. Let us, then, free from hate, live happily among those who hate; among men filled with hatred, let us dwell free from hatred.

201. Victory breeds hatred, for the vanquished is stricken with suffering; but the tranquil man lives in happiness, disregarding both victory and defeat.

202. There is no fire like that of lust; there is no (moral) breach like that of ill-will; there is no suffering like that of existence through the Five Groups (khandhas): there is no bliss like the tranquility.

210. Never associate yourself with what is pleasant, much less with what is unpleasing; (for) absence of the sight of what is dear causes suffering, so also is it painful to see that which is not dear.

211. Therefore, regard nothing as dear, for the loss of what is dear is painful. Those who have transcended what is dear or what is distasteful have untied their knots.

231. Let a man guard himself against the ebullitions of his *body*; let him be well-controlled in body, (and) having renounced his evil deeds, let him dwell in purity therein.

232. Let a man guard himself against the ebullitions of his *speech*; let him be well-controlled in his tongue, (and) having renounced evil speech let him dwell in purity therein.

233. Let a man guard himself against the ebullitions of the *mind*; let him be well-controlled in mind, (and) having renounced the evils of the mind, let him dwell in purity therein.

235. Thou art now as a withered leaf; the messengers of Death (Yama) have drawn near to thee; thou art on the point of departure, and thou hast not even provisions for thy journey.

244. Very easy is life for a man who is shameless, impudent as a crow, one who sacrifices the interests of all, who indulges in excesses, is boastful and leads a corrupt life.

245. Very hard is life for a man who is modest, seeking always that which is pure, active (free from a dull life), polite, one who

walks in the ways of chastity and is of clear vision.

258. A man is not wise because he speaks much; he is called "*The Wise*" who is patient, free from hatred and fearless.

261. (But) he in whom there dwell truth, righteousness, non-violence, self-restraint and control—such a wise man, having cast away all impurity, is called "*An Elder*" among the Bhikkus.

265. He who overcomes entirely all sins, small or great, is called "*The Ascetic*" because he is the conqueror of all sins.

268, 269. A man is not called a Sage (Muni) because of his silence, if he be dull and ignorant withal; (but) he who holding as it were a balance accepts only the good and rejects the evil, is a Sage, and he is a Sage by reason of this. He who reflects wisely on both the worlds is "*The Sage*" (13 & 14)

276. You yourself must put forth exertion; for the Buddhas (Tathagata) are but signposts; those who have entered the Path and are meditative will be liberated from the bonds of Mara.

277. "Impermanent are all component things" He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme.

279. "Unsubstantial (anatta) are all component things." He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme.

288, 289. Sons afford no refuge, nor father nor kinsmen; there is no refuge to be found in kinsmen when one is overtaken by death. Recognizing that they are of no avail, the wise man, protected by a virtuous life, should straightway clear the Path, leading to Nibbana.

296. The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the Buddha.

297. The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the law (Dhamma).

298. The disciples of Gotama are ever well-enlightened and wide awake, (as) their

attention is constantly by day and night set on the Brotherhood (Sangha).

308. Better it were to swallow a ball of iron red-hot and flaming, than to be a wicked and unrestrained man, who eats of the charity of the land (the food of the nation).

320. Even as an elephant on the battle-field patiently endures the arrow shot from the bow, so shall I patiently bear with abusive language; for evilly-disposed is the world.

325. If a man be a glutton and filled with sloth, spending his time in sleep and rolling from side to side like a great hog which has been fattened on pasture land, again and again does such an one—poor dull fool—re-enter the womb.

330. Better is it to lead a solitary life. Let there be no companionship with a fool; let a man travel alone and commit no sin, dispassionate as the King Elephant in the forest.

348. Renounce what lies in the future, give up that which is past, and surrendering the present, cross to the other shore. With a mind thus entirely freed, you will no more fall into birth and death.

369. Empty out this boat (the body), O Bhikkhu. When emptied it will travel more lightly. Destory both lust and ill-will and then thou will reach Nibbana.

378. A Bhikkhu is called "tranquil" when he is quiet in body, peaceful in speech, peaceful (santava), regulated in thought, and when he has entirely renounced (lit., vomited) the material delights of this world.

386. He who is meditative, and free from corruption; who has done his duty, rid himself of all depravities, and realised the highest good—*him I call a Brahmin.*

387. The sun shines by day: by night doth the moon shine; resplendent in his armour appears a warrior; lustrous in meditation a Brahmin. But the Buddha shines radiant by day and by night.

393. A man is not a Brahmin by reason of his matted hair or his lineage or his caste: in whom are to be found Truth and Law, he is pure (v. l., happy) he is a Brahmin.

406 . *Him I call a Brahmin,* who opposes not them that oppose; who remains dispassionate among those who wield the rod;

who dwells free from attachment in the midst of those who are filled with Craving.

415. *Him I call a Brahmin*, in whom lust for existence has become extinct because he has put aside sensual pleasures in this world, and has become homeless and a wanderer.

419, *Him I call a Brahmin*, who has complete knowledge concerning the birth and death of beings; who is free from attachment and who is Sugata, the Enlightened One.

OM. Mani Padmi Hum

THE TEN COMMANDMENTS

The ten Silas are all of them binding on the members of the Order; the first five on lay devotees. These forbid: 1. the destruction of life; 2. theft; 3. unchastity; 4. lying; 5. the use of intoxicating liquors; the other five prohibit; 6. eating at forbidden hours; 7. attending worldly amusements; 8. the use of unguents and ornaments; 9. the use of a large or ornamented couch; 10. the receiving of money.

Therefore we cannot wonder if we meet in the canonical books with a detailed

exposition of the various duties which children and parents, man and wife, master and servant, friends, ecclesiastics and lay men have to observe towards each other. A treatise in which the Buddha teaches a young layman the duties that were generally acknowledged in the Indian Smrtis, is the Sigalovada. Of moral lessons in poetical form there is no lack. Collections containing beautiful maxims, partly universally Indian in character, partly more specifically Buddhist, are the Dhammapada, the Mangala-Sutta, and the Udanavarga.

BUDDHISM IN HINDUISM

1. "*The three cycles of Buddhism* were five hundred years of the Law, five hundred years of Images, and five hundred years of Tantras. You must not imagine that there was ever a religion in India called Buddhism, with temples and priests of its own order! Nothing of the sort. It was always within Hinduism. Only at one time the influence of Buddha was paramount, and this made the nation monastic."

* * * *

2. Buddha had received his philosophy of the five categories form, feeling, sensation, motion, knowledge—from Kapila. But Buddha had brought the love that made the philosophy live. Of no one of these, Kapila had said, can anything be declared. For each is not. It but was, and is gone. "Each is but the ripple on the waters Know, Oh man! thou art the sea!"

* * * *

3. Jainism represents the other extreme, the slow destruction of the body by self-torture Hence Buddhism, you see, is reformed Jainism, and this is the real meaning of Buddha's leaving the company of the five ascetics.

* * * *

4. How vast had been then freedom and humility of the Blessed One! He attended the banquet of Ambapali the courtesan. Knowing that it would kill him, but desiring that his last act should be one of communion with the lowly, he received the food of the pariah, and afterwards sent a courteous message to his host, thanking him for the Great Deliverance. How calm! How

masculine! Verily was he the bull in the herd and a moon amongst men!

* * * *

5. "What the world wants is character." The world is in need of those whose life is one burning love—self-less. That love will make every word tell like a thunder-bolt. Awake, awake great souls! The world is burning in misery. Can you sleep?"

Swami Vivekananda

THE SACRED KURAL

OF

TIRUVALLUWAR.

Translated by H. A. Poply, B. A.

CHARITY.

The strong man's strength in hunter's conquest lies;
But greater still the strength that others' hunger stays.

The joy of charity how can the hard-eyed know?
They only hoard their wealth and lose it all.

9. Th' enjoyment of one's hoarded wealth alone
Than begging surely is more bitter far.
10. 'Tis said that nought more bitter is than Death;
But if one cannot give, e'en Death is sweet.

BENEFICENCE.

1. True charity ne'er seeks return:
To rain-cloud what return can men e'er make?
2. Wealth won by toil, 'mong worthy folk,
Is meant for doing good.
5. The wise man's wealth, if he doth care for men,
Is like o'erflowing waters of the village tank.
7. The wealth of generous souls is like the tree
That healing balm distils for every ill.
10. E'en should beneficence to ruin lead,
'Tis well worth while to sell oneself for that.

KINDLINESS.

1. The wealth of Kindliness is wealth indeed:
 For even vicious men have worldly wealth.

2. Walk the good way, consider and be kind;
 Though many ways you study, this your aid will be.

3 There is no dark and dismal hell ordained
 For those whose heart is full of kindliness.

7. Yon world's joy is not for those who kindness lack,
 As this world's joy is not for those who riches lack.

8 Those lacking wealth one day may prosperous be:
 Those lacking kindness for ever will lack all.

9. Ponder the charity of those who kindness lack:
 'Tis like Truth's vision seen by muddled minds.

FREEDOM FROM DESIRE.

2. If aught you wish, then wish for birth—lessness;
That of itself will come, if wishlessness you wish.

3. There's here no greater wealth than wish—lessness;
And there, too, nothing is to equal it.

4. For heaven itself is freedom from desire;
And that will come from longing for the Truth.

5. Freed from desire, then only are we free;
Others, though free from ills, are not entirely free.

IMPERMANENCE.

1. To think that things of time will last alway,
Of follies all, the height of folly is.

8 The bird forsakes its shell and flies away;
So fleeting is the bond of soul and flesh.

9. Death is like sinking into sleep :
Birth is like waking after sleep.

RENUNCIATION.

1. Whate'er, whate'er a man gives up,
By that, by that he hath no further pain.

6. He who destroys this pride of 'I' and 'mine',
Will gain sure entrance to the realm above the gods.

10. Hold fast to Him who needs no hold :
Hold fast that Hold, and you'll be free from other hold.

LOVE.

1. Is there a bolt that can avail to shut up love ?
The trickling tears of loving eyes would tell it out

2. All for themselves the loveless spend ;
The loving e'en their bones for others give.

3 The link of soul and body, say the wise,
Is but the fruit of man's own link with love.

4. Love doth the trait of tenderness beget;
That, too, begets true friendship's priceless worth.

5. The bliss of earth and heav'n the blessed gain,
The learned say, is rooted in a loving life.

6. The foolish say, 'Love helps the good alone';
But surely 'tis a help 'gainst evil too.

7. As the sun's heat burns up all boneless things,
So Virtue doth burn up all loveless things.

8. To live the home-life with a loveless heart
Is like a withered tree flowering in barren sand.

9. To those who lack the inward means of love
What use is there in any outward means?

10. The living soul subsists in love;
The loveless are but skin and bone.

KINDLY SPEECH.

1. Kind speech is love-filled, guile-free speech :
 The speech of those who've seen the Real.

2. Better than giving with a willing mind
 Is giving with a cheery smile and kindly word.

3 With smiling face and kindly look kind words to say,
 If from the heart they come, is Virtue real.

5. Humility and kindly speech are jewels rare ;
 All else are baubles of no worth.

6. Evil will fade and good will grow in him,
 Who seeking good, speaks kindly words

8 Kind speech, from meanness free, will bring great joy,
 Both in this life and in the life beyond

9 Why does a man speak bitter words,
 When he has seen the joy that kind words give ?

10. To use harsh words when kind words are at hand,
Is picking unripe fruit where ripe fruit hangs.

GRATITUDE.

1. E'en heav'n and earth avail not to repay
The good that's done spontaneously.

2. A kind deed done in time of need, though small,
Is of more value than the world itself.

4. Though kindly deed be small as millet seed,
The wise will think it large as palm-tree nut.

5. A kind deed is not measured by the deed itself;
But by the worth of those to whom it's done.

6. Those who in trouble helped you, ne'er forsake;
And ne'er forget the friendship of the pure.

8. E'er to forget a kind deed done is bad;
But to forget an ill at once is good.

FORBEARANCE.

1. As earth bears up the men who pierce her sore,
 To bear with our revilers, chief of virtues is.

2. Forgive always the ills that others do;
 But to forget them—this is nobler still.

3. To turn away a guest is poorest poverty;
 But he who bears with fools shows mightiest might.

4. If you nobility would have for aye,
 Keep on forbearing day by day.

6. The overbearing taste their joy but for a day;
 The forbearing shall have praise till world shall end.

7. Though others ill may do, 'tis better far
 On their behalf to suffer, to no one doing ill.

8. By their own forbearance let men o'ercome those
 Who, in their pride, have wrought them grievous ill.

10. Who, willingly, can hunger bear are truly great;
 But yet less great than those who freely bear men's unkind words.

RIGHT CONDUCT.

1. Right conduct to true greatness leads;
 It should be held more dear than life itself.
2. Guard well thy conduct; study as thou wilt,
 A better help thou canst not find.
6. The strong-souled men will ne'er in conduct fail:
 They know too well the ills that failure brings.
8. Good conduct—this the seed of goodness is;
 An evil life is cause of endless ills.
10. Who've not the art of noble living learnt,
 Though much they've learnt, are still unlearned men.

32. AHIMSA—REFRAINING FROM HURT.

1. 'Tis the motto of the pure to no one to give pain,
 E'en though great glory-giving wealth they win.
2. 'Tis the motto of the pure to make no ill return,

E'en though with malice men do ill to them.

4. It you would punish those who've done you ill,
Shame them by kindness in return.

5. If others' pains you cannot feel, just as your own,
What good can ever come from knowledge gained ?

7. Ne'er doing the least hurt to any with intent
Is chief of all the virtues rare.

9. If ere noonday you ill to others do,
At e'en will ill itself unsought come unto you.

IN PRAISE OF GOD.

1. As letters all are based on 'A,'
The world is based on God—the First.

2. What use is lore, if the learned will not bow
Before the feet of Him—the All-wise One ?

3. They'll live for ever in the land above,
Who cling to Him that bides in lotus-hearts.

4. Trouble shall never come to those
Who cling to the desireless One.
5. The twain dark deeds shall ne'er be theirs,
Who give the Lord His rightful praise.
6. Forever shall they live, who firmly stand
In the true path of Him who's Victor o'er
the senses five.
7. Except by clinging to that Peerless One,
'Tis hard mind's sorrow to dispel.
8. 'Tis hard to swim this world's wide sea,
Unless we cling to Him,—Ocean of grace
and good.
9. The head that bows not to our God
Supreme
Is useless as a senseless sense.
10. Who then can swim this mighty sea of
births?
Not they who cling not to our
Sovereign's feet.

MAHATMA GANDHI

"*Ahimsa* is the farthest limit of humility. We must reduce ourselves to *zero*. So long as one does not put himself last among his fellow creatures there is no salvation for him.

To attain to perfect purity one has to become absolutely passion-free in thought, speech and action—tripple purity. But the path of self purification is hard and steep. Self-purification means purification of all the walks of life. Purification is highly infectious—necessarily leads to the purification of one's surroundings."

RAJA—YOGA.

SUTRAS OF MAHARISHI PATANJALI

Translated by Swami Vivekananda.

The great words of Buddha, constantly quoted by swami, "Even as the lion, not trembling at noises, even as the wind, not caught in a net, even as the lotus-leaf untouched by the water, so do thou wander alone, like the rhinoceros!" Were the guiding principle of his life. —*Sister Nivedita*

" Each soul is potentially Divine.

The Goal is to manifest this Divine within, by controlling Nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or Dogmas, or rituals, or books, or temples, or forms, are but secondary details."

* * * *

"From whom all this universe comes out, in whom all that is born lives, and to whom all returns." This is one fact that is certain. Nature works on the same plan; what is being worked out in one sphere is repeated in millions of spheres. What you see with the planets, the same will it be with this earth, with men and with all. The huge wave is a mighty compound of small waves, it may be of millions; the life of the whole world is a compound of millions of little lives, and the death of the whole world is the compound of the deaths of these millions of little beings.

* * * *

However low man may go, he must ultimately take the upward bend and go back to the original source, which is God. Man comes from God in the beginning, in the middle he becomes man, and in the end he goes back to God. This is the method of putting it in the Dualistic form. The Monistic form is that man is God, and goes back to Him again. If our present state is the higher

one, then why is there so much horror and misery, and why is there an end to it? If this is the higher state, why does it end? That which corrupts and degenerates cannot be the highest state. Why should it be so diabolical so unsatisfying? It is only excusable, inasmuch as, through it, we are taking a higher groove; we have to pass through it in order to become regenerate again Put a seed into the ground and it disintegrates, dissolves after a time, and out of that dissolution comes the splendid tree. Every soul must disintegrate to become God. So it follows that the sooner we get out of this state we call "man", the better for us. Is it by committing suicide that we get out of this state? Not at all. That will be making it worse. Torturing ourselves, or condemning the world, is not the way to get out. We have to pass through the Slough of Despond, and the sooner we are through, the better. It must always be remembered that man-state is not the highest state.

* * * * *

All the great men of the world, much greater than those that only talk, men who moved the world, men who never thought of

any selfish ends whatever, have declared that this life is but a little stage on the way towards Infinity which is beyond..... They not only say so, but show the way to every one, explain their methods, that all can follow in their steps There is no other way left. There is no their explanation.

* * * *

Christ said he saw God; the disciples said they felt God; and so forth. Similarly, in Buddhism, it is Buddha's experience. He experienced certain truths, saw them, came in contact with them, and preached them to the world. So with the Hindus: in their books the writers, who are called *Rishis* or sages, declare they experienced certain truths, and these they preach. Thus it is clear that all the religions of the world have been built upon that one universal and adamantine foundation of all our knowledge—direct experience. The teachers all saw God; they all saw their own souls, they saw their future, they saw their eternity, and what they saw they preached.

* * * *

If there has been one experience in this world in any particular branch of knowledge,

it absolutely follows that that experience has been possible millions of times before, and will be repeated eternally. Uniformity is the rigorous law of nature; what once happened can happen always.

The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has the same perceptions himself. *Yoga* is the science which teaches us how to get these perceptions. It is not much use to talk about religion until one has felt it.

* * * *

The *Yogi* must always practise. He should try to live alone; the companionship of different sorts of people distracts the mind; he should not speak much, because to speak distracts the mind; not work much, because too much work distracts the mind; the mind cannot be controlled after a whole day's hard work. One observing the above rules becomes a *Yogi*. Such is the power of *Yoga* that even the least of it will bring a great amount of benefit. It will not hurt anyone, but will benefit every one. First of all, it

will tone down nervous excitement, bring calmness, enable us to see things more clearly. The temperament will be better, and the health will be better. Sound health will be one of the first signs, and a beautiful voice.

Those who want to be *Yogis*, and practise hard, must take care of their diet at first. But for those who want only a little practice for every day business sort of life, let them not eat too much; otherwise they may eat whatever they please.

* * * *

If we really want to be blessed, and make others blessed, we must go deeper. The first step is not to disturb the mind, not to associate with persons whose ideas are disturbing. All of you know that certain persons, certain places, certain foods, repeal you. Avoid them; and those who want to go to the highest, must avoid all company, good or bad. Practise hard; whether you live or die does not matter. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect *Yogi*.

A FEW (SUTRAS)

Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrittis).

Their control is by practice and non-attachment.

Continuous struggle to keep them (the Vrittis) perfectly restrained in practice.

It becomes firmly grounded by long constant efforts with great love (for the end to be attained).

That effect which comes to those who have given up their thirst after objects either seen or heard, and which wills to control the objects, is non-attachment.

The concentration called right knowledge is that which is followed by reasoning, discrimination, bliss, unqualified egoism.

There is another *Samadhi* which is attained by the constant practice of cessation of all mental activity, in which the *Chitta* retains only the unmanifested impressions.

To others (this *Samadhi*) comes through faith, energy, memory, concentration, and discrimination of the real.

Success is speedy for the extremely energetic.

The success of *Yogis* differs according as the means they adopt are mild, medium or intense.

Or by devotion to Isvara.

The repetition of this (*Om*) and meditating on its meaning (is the way).

Those forms of concentration that bring extraordinary sense perceptions cause perseverance of the mind.

Or (by the meditation on) the Effulgent Light, which is beyond all sorrow.

Or (by meditation on) the heart that has given up all attachment to sense objects.

Or by meditating on the knowledge that comes in sleep.

Or by the meditation on anything that appeals to one as good.

Mortification, study, and surrendering fruits of work to God are called *Kriya-yoga*.

Egoism is the identification of the seer with the instrument of seeing.

Attachment is that which dwells on pleasure.

Aversion is that which *dwells on pain.*

Non-killing *being established,* in his presence all enmities cease (in others).

By the establishment of continence energy is gained.

From contentment comes superlative happiness.

The result of mortification is bringing powers to the organs and the body, by destroying the impurity.

By repetition of the *Mantra* comes the realisation of the intended deity.

By sacrificing all to *Iswara* comes *Samadhi.*

Dhammapada

Seeking for the maker of this tabernacle, and not finding, I must run through a course of many births ; and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen ! Thou shalt not again build up this tabernacle. All thy rafters are fallen. Thy ridge-pole is broken. The mind, approaching the Eternal, has attained to the extinction of all desires.

—*Chapter XII*

THE GITA AND THE IMITATION

They begged funds enough to buy and distribute some hundreds of copies of the *Bhagavad Gita*, and the Imitation, the two favourite books of the Order of Ramakishna at that time. "Silence, all ye teachers! And silence, ye prophets! Speak Thou alone, O Lord, unto my soul!" was, years after a sentence that the Swami quoted at a venture that he then remembered of Thomas a Kempis.

* * * *

"The heart of Buddha and the intellect of Sankaracharya" was always his definition of the highest possibility of humanity.

Swami Vivekananda.

SILENCE.

THE CREATIVE POWER OF SILENCE.

1. I am the Silence of secrets; I am the wisdom of the wise.—*Bhagavad Gita.*

When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and

thy Father, which seeth in secret shall reward thee openly —*Jesus the Chirst.*

His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowlede, when he has thus become a quiet man.—*Buddha.*

2. How sweet is the sound of silence !
How tender is its touch!
How fragrant is its breathing !
How lovely is its form !

O be still yet awhile that my soul may see and feel, hear and touch its own in this realm of peace divine.

3. Observing the vow of silence, when one begins to set his mind on Yoga (spiritual practices), then discrimination and knowledge and power to avoid evil are gained by him.—*Mahabharata.*

Beware of the fool whose volume of words is as that of ten men—a hundred arrows shot and each one wide of the target. If thou art wise, shoot one, and that one straight.—*Bustan of sadi.*

If water derives lucidity from stillness, how much more the faculties of the mind !

The mind of the sage, being in repose, becomes the mirror of the universe, the speculum of all creation —*Chuang Tzu.*

4. What sleep does for our body and nervous system, silence does for our mind and spirit.

The practice of silence is a very great help for acquiring evenness of mind and tranquility of body. The silence which leads to efficiency, however, is not a negation, a state merely of sitting and doing nothing, (but controling the mind.)

5. Keep thine own sentiments and faith to thyself. Do not talk about them abroad, otherwise thou wilt be a great loser. Keep thyself aloof at the time of thy devotions from those who scoff at them and those who ridicule piety and the pious —*Sri Ramakrishna.*

Let thy speech be better than silence, or be silent.

—*Dionysius the Elder.*

Silence is a healing for all ailments. Silence is good for the wise; how much more so for the foolish. All my days I have grown up amongst the wise, and I have found naught

of better service than silence —*Ancient Jewish Proverb.*

The definite sign of a spiritually-minded person is his silent, tolerant attitude.

THE PRACTICE OF SILENCE

6. Loud speech, profusion of words, and possessing skillfulness in expounding Scriptures are merely for the enjoyment of the learned. They do not lead to liberation. —*Sankaracharya.*

That which we most require for our spiritual growth is the silence of the desire and of the tongue before God, Who is so high: the language He most listens to is that of silent love.—*St. John of the Cross.*

Silence is as deep as eternity, speech as shallow as time.—*Carlyle.*

7. The best shrine man can ever create for the Supreme is in his own heart. There are places where holiness pervades, but that which makes them holy is the human soul living in the consciousness of God.

We can all create such shrines, by the absence of anger, by the practice of humility

compassion, forgiveness and faith When every act is made an act of devotion, then quickly the living Presence is felt within. But we connot feel this Presence except in the silence.

THE LIGHT WITHIN.

8. Thou that wouldst find the Lost One, lose thyself
For naught but self divides thyself from Him,
Ask ye how I o'erpassed the dreary void?
One little step beyond myself was all.
—*Akhlaq-i-Jalali.*

All eyes can see when light flows out from God.
—*George Eliot.*

Give me the splendid silent sun, with all his beams full dazzling.— *Whitman.*

THE ETERNAL PRESENCE.

9. Silence is the heart of all things; sound the fluttering of its pulse,
Which the fever and the spasm of the universe convulse.
Every sound that breaks the silence only makes it more profound,
Like a crash of deafening thunder in the sweet, blue stillness drowned;
Let thy soul walk softly in thee, as a saint in heaven unshod,
For to be alone with silence, is to be alone with God.

—*Beyond the Sunrise.*

10. Let us strive anew to consecrate all our thoughts and feelings to Him. He is the Eternal among all fleeting things He is the consciousness in all conscious beings. He is the One in the midst of many. He it is Who fulfils the desires of every heart. He is the Source and Sustainer of all, the Giver of all good, the Bestower of all blessedness. May He grant us steadfast devotion and kindle in our soul the consciousness of His loving Presence, that we may never forget Him or

fail to abide by His will. May He remove from our hearts all harshness, all egotism, all discordant and alien feelings, that we may live in Him in harmony, love and peace. May His Peace be upon us and upon all living beings.

—*Swami Paramananda,*

SRI RAMAKRISNA PARAMAHAMSA

"Sometimes naked, sometimes mad,

Now as a scholar, again as a fool,

Here a rebel, there a saint,

Thus they appear on the earth, the Paramahamsas"

From the *Viveka Chudamoni* of Sankaracharya.

* * * *

What is the place of Ramakrishna in this scheme?

"He is the method, that wonderful unconscious method! He did not understand himself. He knew nothing of England or the English, save that they were queer folk from over the sea. But he lived that great life,—and I read the meaning. Never a word of

condemnation for any! Once I had been attacking one of our sects of Diabolists I had been raving on for three hours, and he had listened quietly. 'Well, well!' said the old man as I finished, 'perhaps every house may have a back door. Who knows'?

Swami Vivekananda

Sayings of
SRI RAMA KRISHNA.

1. Spiritual life is impossible without a sound moral basis. The underlying principle of all morality is unselfishness. A man cannot be unselfish unless he is imbued with the spirit of renunciation. Renunciation means the giving up of Kama and Kanchana, i. e, lust and greed The spirit of renunciation manifests in life as purity of character, as devoted service to fellow-beings, and as a strong and steady aspiration for the Divine. The vision of God dawns in a heart in which the spirit of renunciation and the intensity of aspiration have reached their maturity. If a man does not reach this goal, or at least make

some progress towards its realisation, his life on earth, as a man, has surely been in vain.

2. You see many stars in the sky at night, but not when the sun rises. Can you therefore say that there are no stars in the heavens during the day? O man, because you cannot find God in the days of your ignorance, say not that there is no God.

He is born in vain, who, having attained the human birth, so difficult to get, does not attempt to realise God in this very life.

A man is rewarded according to his thoughts and motives.

3. This temple of the body should not be kept in darkness; the lamp of Knowledge must be lighted in it. "Light the lamp of Knowledge in your room, and look at the face of the Mother Divine." Everyone can attain Knowledge. There is the individualised self and there is the higher Self. Every individual is connected with the higher Self.

4. God is the infinite Being, while Jiva is only a finite being. How then can the finite grasp the Infinite? It is like a doll made of salt trying to fathom the depth of the ocean.

In doing so the salt doll is dissolved into the sea and lost. Similarly the Jiva, in trying to measure God and know Him, loses its separateness and become one with Him.

The Lord Himself is playing in the form of man. He is the great juggler and this phantasmagoria of Jiva and Jagat is His great jugglery. The Jugglar alone is true, the jugglery is false.

5. Maya is to Brahman what the snake in motion is to the snake at rest. Force in action is Maya, force in potency is Brahman.

The relation of Brahman to Sakti is that of fire to its burning property.

Siva and Sakti (Intelligence and Energy) are both necessary for creation With dry clay no potter can make a pot; water also is necessary. So Siva alone cannot create without the help of Sakti.

6. There are two classes of perfect men in the world—those who, on attaining Truth, become silent and enjoy it all by themselves without any thought of others; and those who attain Truth, but finding no pleasure in keeping it to themselves, cry out in trumpet

voice to all "Come ye, and enjoy the Truth with us"

7. That man whose hair stands on end at the mere mention of the 'name' of God, and from whose eyes flow tears of love—he has indeed reached his last birth.

8. The truly religious man is he who does not commit any sin even when he is alone, and when no man observes him, because he feels that God sees him even then.

But he who practises religion for the sake of show, through fear of public opinion, connot be called truly religious. The religion of silence and secrecy is the true religion, but it is all sham and mockery when attended with vaunting and vanity.

9. A disciple: How can we recognise a truly pious man (Sadhu) ?

The Master : He is truly pious whose heart and soul are wholly dedicated to God. Truly pious is he who has renounced 'woman and gold'. The truly pious man never views women in the ordinary worldly light. He always remains at a distance from them, and if they happen to come near, he looks on them

as his mother and shows respect to them. He thinks constantly of God, and serves all creatures, knowing that He resides in all. These are the general traits of the truly pious.

Trust not a Sannyasin, who practises medicine, uses spells and incantations, receives money, and displays his piety with the sign-boards of elaborate external marks.

Forgiveness is the true nature of the ascetic.

10. If a worshipper is convinced that the images of the Deity in the shape of various Gods and Goddesses are verily divine, he reaches God by their worship. But if he holds them to be nothing better than mud and straw and clay, to him the worship of such images does no good.

He manifests Himself more readily in sacred temples which are full of the spirit of devotion diffused by the life and spiritual practices of the devotees of former times.

Know that there must be manifestation of God in places where countless people have for long practised austerity, Japa, meditation, prayer and worship with a view to realise

Him. Through their devotion, spiritual ideas are present in these places in a solidified form as it were. Hence there man easily feels the awakening of spirituality and realises Him.

11. Travel in all the four quarters of the earth, you will find nothing (no true religion) anywhere. Whatever there is, is only here (i e. in one's own heart).

12. Keep your own sentiments and faith to yourself. Do not talk about them abroad. Otherwise you will be a great loser.

The more a person conceals his devotional practices from others, the better for him.

The tree laden with fruits always bends low. If you wish to be great, be lowly and meek.

Our duty is to fall down and adore where others only bow.

13. A true man (Manush) is only he who is a Manhus—one endowed with a sense of self-respect. Others are men only in name.

No pride, is pride that expresses the glory of the soul. No humility is humility that humiliates the self.

Till one becomes simple like a child, one cannot get divine illumination. Forget all the

worldly knowledge that you have acquired and become as ignorant of it as a child; then you will get the knowledge of the Truth.

14. Iron must be heated again and again and hammered a hundred times before it becomes good steel. Then only it becomes fit to be made into a sharp sword, and can be bent in any way you like. So man must be heated several times in the furnace of tribulations and hammered with the persecutions of the world before he becomes pure and humble, and fit to enter the presence of God.

15. The parents deserve the highest respect in this world. As long as they live, they should be served to the best of one's capacity, and after their death, their post-funeral rites ought to be performed according to one's means.

Only then can he free himself from his obligation to them. For the sake of God alone, one may disobey one's parents without incurring sin.

16. Every man should follow his own religion. A Christian should follow Christianity, and a Mohammedan Mohammedanism.

For the Hindu the ancient path, the path of the Aryan Rishis, is the best.

A truly religious man should think that other religions are also so many paths leading to the Truth. We should always maintain an attitude of respect towards other religions.

17. When shall I be free?

When 'I' shall cease to be. 'I and mine' is ignorance. 'Thou and Thine' is Knowledge.

18. Let a man be a Christian in the matter of mercy, a Moslem in the matter of strict observance of external forms, and a Hindu in the matter of universal charity towards all living creatures.

19. One becomes a real Jnani, a true Paramahamsa, only when one has tested all possible conditions of life, from the humblest position of a scavenger to the highest role of a king, through observation, report of others and actual experience, and has become convinced thereby of the trivial nature of all worldly enjoyments.

20. Peace comes to our heart but rarely, and then it does not last long. Why is it so?

The fire made by burning bamboo is soon extinguished unless kept alive by constant blowing. Uninterrupted devotion is necessary to keep alive the fire of spirituality.

21. Tota Puri used to say, "If a brass vessel is not scoured daily, it gets dim in colour. So if a man does not meditate daily on the Deity his heart will get impure" To him the Master once replied that a gold vessel does not require daily cleaning The man who has reached God no more needs the help of prayers and penances

22 If you are in right earnest to learn the mysteries of God, He will send you the Sadguru, the right teacher. You need not trouble yourself about finding out a Guru.

He who can himself approach God with sincerity, earnest prayer and deep longing, needs no Guru But such deep yearning of the soul is very rare; hence the necessity of a Guru.

23 Do you seek God? Then seek Him in man. His divinity is manifest more in man than in any other object Look around for a man whose heart overflows with the love of God, a man who lives, moves and has his

being in God—a man intoxicated with His love. In such a man God manifests Himself.

24. It is immaterial whether one believes or not that Radha and Krishna were Incarnations of God. One may believe (like the Hindu or the Christian) in God's Incarnations. Or one may not believe (like the modern Brahmos) in His assuming form, human or otherwise. But let all have a yearning for this Anuraga or intense love for the Lord. This intense Love is the one needful thing.

25. Here is a Puranic story which reconciles Jnana and Bhakti. Once Ramachandra, God incarnate, said to his great devotee Hanuman, "My son, tell Me in what relation you regard Me, and how you meditate upon Me."

Hanuman replied: "O Rama, at times I worship Thee as Purna, the undivided one. Then I look upon myself as an Amsa, a part, a fragment as it were, of that Divinity. At other times I meditate upon Thee, O Rama, as my Divine Master and think of myself only as Thy servant. When, however, I am blessed, O Rama, with Tattva Jnana, or

true Knowledge, I see, I realise that I am Thou and Thou art I."

26. Renunciation of work comes of itself when intense love of God swells up in the heart. Let them work who are made to do so by God. When the time is ripe, one must renounce everything and say, "Come, O my mind, let us watch together the Divinity installed in the heart."

27. God is in all men, but all men are not in God; that is why they suffer.

Every object is Narayana (i, e. God). Man is Narayana, the animal is Narayana, the sage is Narayna, the knave also is Narayana All that exists is Narayana. The Deity (Narayana) sports in various aspects. All things are His diverse forms and the manifestations of His glory.

28. When the question was raised whether the Buddha was an atheist, the Master said "He was no atheist; only he could not speak out his realisations Do you know what 'Buddha' means? To become one with 'Bodha', the Supreme Intelligence through deep meditation, to become Pure Intelli-

gence Itself. The state of self-realisation is something between 'Asti' and 'Nasti'—'being' and 'non-being'. These 'being' and 'non-being' are modifications of Prakriti. The Reality transcends them both."

29. When God is realised, the world never appears empty. He who has attained Him sees that the Lord Himself has become all these the universe and its creatures When he feeds his children, he feels as if he is feeding Gopala Himself; he looks upon his parents as God, and serves them in the same manner.

30. Extreme longing is the surest way to God-vision. One should have faith like an innocent child, and a child's longing for its mother.

31. These are the stages of *Sadhana* (devotional practice) for the purification of the soul:

(1) Sadhu-sanga or the company of holy men; (2) Sraddha or faith in, and devotion to, things relating to the Spirit; (3) *Nishtha* or single-minded devotion to one's ideal; (4) *Bhakti* or intense love of God; (5) *Bhava* or the state of speechless absorption in the

thought of God; and (6) *Mahabhava*—When Bhava is intensified, it is called Mahabhava. The devotee sometimes laughs and sometimes weeps like a mad man. He has completely conquered the flesh and has no consciousness of his body. This stage is not generally attained by ordinary souls but by Mahapurushas or Incarnations of God only. (7) *Prema* or the most intense love of God. It goes hand in hand with Mahabhava. The two marks of this stage are: first, forgetfulness of the world; second, forgetfulness of self, which includes one's own body. This brings the devotee face to face with God, and he thus attains the goal of life.

Sri Ramakrishna Nath Publication.

HIGHER PSYCHICAL DEVELOPMENT.

(*Yoga Philosophy*)

BY

HEREWARD CARRINGTON, Ph.D.

"AUM"

We will begin with the study of the simplest word, *Aum*, which is very well known today. It is usually written *Om*, but the correct formula is *Aum*. We must give it the right sound. It has a peculiar vibratory action on the spot between the eyes.

(The *a* and *u* by Sandhi become O; and with *m*, form the *Pranava*, or mantra *Om*—constituted of A-U-M.)

"The word *Aum* in its entire sense is simply a symbol to express the divinity, the supreme being. *Aum* also stands for the three substances, *Objective*? *Subjective* and *Eternal*. The objective substance, or matter, is symbolized by the letter "*A*" and its vibrations. The subjective substance, or mind, is the unseen link connecting matter with the eternal. It is represented by the vibrations of the middle letter '*U*', and the eternal substance, or God, represented by the final '*M*'.

The power of the vibration pierces the material nature of man, and by transition through his psychic or subjective mind reaches the eternal principle within his heart, and awakens it to life."

That is the basis of all mantras. It is the sacred word, the unity, the divine presence of God. Practically all of them have that word in them. I will not give you many of these mantras, because they are not useful or intelligible. One or two, however, follow.

There is another very well-known mantra, used a great deal, and that is simply a repetition of the word *Aum* with *Tat Sat, Aum Tat Sat Aum*, repeating it in a sort of rhythm which you must acquire; it means *O Thou Existent One, O!* It represents a sort of aspiration after reality, a craving. Probably the most famous of all these mantras, and best known, is *Aum Mani Padme Hum;* which means *O, the Jewel in the Lotus—Amen*, if you like.

There are also many other symbolic interpretation of the word *Aum*: for example the mystical *Bird* or swan *Kala Hansa;* for we read in the *Rig Veda:* "The syllable 'A'

is considered to be its (the bird Hansa's) right wing; 'U', its left; 'M', its tail, and the *Ardha-matra* (half-metre) is said to be its head."

"There is nothing necessarily holy or prayerful about Mantra. Mantra is a *power* which lends itself impartially to any use.

Mantra, in short, is a *power* which is thought movement vehicled by, and expressed in, speech. The root 'Man' means 'to think.'

A Mantra, in order to be effective, has to be uttered in a certain manner—with a particular creative force behind it. It is said that the mere repetition of a Mantra will in itself have *some* effect; but to be truly effective it has to be "awakened," that is, vitalized from the conscious centre, and ensouled with creative thought.

The substance of all Mantras is feeling "consciousness." One of the duties of the Guru (teacher) is to "impart to the disciple *the power of the Mantra*—a process which...can only be fully learnt of the Guru."

The Greeks and Romans also knew of the power of words in this respect. Thus the

famous line, "*Atque rotis summas levibus perlabitur undas*" represents the very sound of the lapping of waves on the bow of the vessel. And in Greek: *Daimoni/e a/ei 'men o/ieai ou/de se/letho*—a line consisting almost entirely of vowels, very well represents the snarling voice of the enraged Zeus.

All nations have their mantras; the Mohammedans have several; one being: "*Ishhad la Allah illa' llah*,"—"There is no god but Allah,"—and so on, by the hour. By its rhythm it will set up certain vibrations in the organism, and set the whole being into activity.

In "telling the beads,"—i.e., in prayers said by priests, ascetics, etc.,—the object is rhythmic prayer, and that prayer should be said a great number of times over and over.

India is not the only country which practises Yoga. Every country in the past has had its system of Yoga philosophy,—Egypt, Chaldea, the Hebrews, Japan, China,—all the Oriental countries. There is a Chinese Yoga, a Japanese Yoga, a Christian Yoga, and so forth; but they all are on different lines.

If you will but remember that the word *Yoga* means simply a graduated system of ascetic religious practices,—coupled with scientific experiments,—you will see that it is quite possible for any country to have its own doctrine and its own system of Yoga,—along its own clearly defined lines,—all of which are more or less different.

Aum Mani Padme Hum (the mantra), "The dewdrop slips into the shining sea." That means that this mind, or drop-of-mind, ultimately goes back to the universal Mind, —in the same way that the drop of water rejoins the physical ocean. It is the aim of the Hindus to make this drop-of-water-of-the-mind join the Universal; and the way to do that is to unify the mind with the Absolute, because that is the way of "attainment."

MAKING OF MAN.

BY

SIR OLIVER LODGE.

Evolution is a reality. There can be a real increase of value as time proceeds. The achievement of Evolution is not easy, but demands effort. At certain stages, when freedom is introduced, there is an element of risk and even of pain, as long as the immature and nascent period lasts, or, more generally, wherever the free element is in its necessary growing stage. But by making the effort, running the risk, and undergoing the pain, results may be achieved beyond anything attainable otherwise; and in view of the ultimate outcome and the long and gradual ascent through which alone an ideal conception can be realised, this world is as good as it could have been made under the inevitable conditions.

Mankind, as such, dating from the grant of conscious freedom, is in an early stage of evolution, having but recently risen from an animal ancestry. Man is unfinished, and his present condition is a natural consequence of his immaturity. But in spite of his defects, the world has always been the scene of ear-

nest hope and willing sacrifice on the part of Higher Powers responsible for the evolutionary attempt; and already there have been signs and portents of man's high potentiality and lofty destiny:—the prospect before him, both as an individual and as a race, being one of infinite progress, to which man, both incarnate and discarnate, can contribute by his own effort and goodwill.

* * * *

It is a disease of civilisation, a mania which has accompanied material progress. It is a devil that must be cast out.

* * * *

For man now knows that though related to the animals on his bodily side, he is related to quite other Beings on his mental and spiritual side. He has developed a religious sense which teaches him that he is actually in touch with a higher order of Creation, that he can have intercourse with it, that he can derive thence help and comfort; that he is not isolated or stranded, nor temporary and evanescent, but that he has within him the seed of Immortality.

"*I and the Father are One.*"

Myers's doctrine of the Subliminal Self

has stood the test of time very well, and has received many confirmations, in the sense that a working hypothesis of that kind covers many difficulties, and paves the way for an explanation of many phenomena, including Genius, Telepathy, Clairvoyance, changes of Personality, and is suggestive of a variety or modification of the crude idea of Reincarnation; it also contributes to a better understanding of Control and Lucidity generally, including certain kinds of Prevision. Consequently it is well to use the hypothesis, and press it into the service, even in cases where it had not originally been intended to apply.

The doctrine is roughly that we are, each of us larger than we know; that each of us is only a partial incarnation of a larger self. The individual, as we know him, is an incomplete fraction; a portion only of the whole self is brought, at any one period, into intimate contact with matter and close association with a material body. The incarnate fraction varies in different individuals, from something almost insignificant, to something rather magnificent and striking; but in no case is the whole self manifested in any given individual.

* * * *

The association of Spirit with Matter, the incarnation of something pre-existent, is a reality, whether we understand it or not. Do not let us be diverted from facts by the incompleteness or presumptuousness of our theories. We see gradual incarnation, and the utilisation of Matter by Life or by Spirit going on all round us. We are conscious of the process in ourselves, if we attend. As Virgil says:—*Mind animates Matter, and permeating every part, blends with the majestic Whole.*

* * * *

The object of the *Incarnation* was not to overpower us by a blinding demonstration, but to exhibit attributes of the Godhead in a form accessible to the childlike and the simple, —attributes of which we otherwise might have remained ignorant,—truly human attributes, though raised to a perfection unfamiliar and surprising, yet attractive and intelligible. The qualities displayed were those of *love and sympathy and fellow-feeling, an unexpected kinship of nature.* A true revelation! So that it could be said: "The words which I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the

works." "As the Father gave me commandment, even so I do" "*He that hath seen me hath seen the Father.*" "*I and the Father are one.*" Yet "*the Father is greater than I.*"

"*Made in the image of God.*"

Hints and previsions of which faculties,
Are strewn confusedly everywhere about
The inferior natures; and all lead up higher,
All shape out dimly the superior race,
The heir of hopes too fair to turn out false,
And *man appears at last.*

(Browning, *Paracelsus.*)

Browning's *Paracelsus* as on his death-bed he surveyed his fellows:—*man is not Man as yet.*

Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind

O'erlooks its prostrate fellows: when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins man's general Infancy.

JAMES ALLEN'S
BOOK OF
MEDITATIONS.

Just as the body requires rest for the recuperation of its forces, so the spirit requires solitude for the renewal of its energies. *Solitude is as indispensable to man's spiritual welfare* as sleep is to his bodily well-being; and pure thought, or meditation, which is evoked in solitude, is to the spirit what activity is to the body. As the body breaks down when deprived of the needful rest and sleep, so do the spirits of men break down when deprived of the necessary *silence* and *solitude*. Man, as a spiritual being, cannot be maintained in strength, uprightness, and peace except he periodically withdraws himself from the outer *world of perishable*

things, and reach inwardly towards the abiding the imperishable realities.

—*6th February*

All duty should be regarded as sacred, and its faithful and unselfish performance one of the leading rules of conduct. All personal and selfish considerations should be extracted and cast away from the doing of one's duty; and when this is done, Duty ceases to be irksome, and becomes joyful. Duty is only irksome to him who craves some selfish enjoyment or benefit for himself. Let the man who is chafing under the irksomeness of his duty look to himself, and he will find that his wearisomeness proceeds, not from the duty itself, but from his selfish desire to escape it. He who neglects duty, be it great or small, or of a public or private nature, neglects Virtue; and he who in his heart rebels against Duty rebels against Virtue.

—*5th March*

A Truth is first perceived, and afterwards realised. The perception may be instantaneous the realisation is almost invariably a process

of gradual unfoldment. You will have to learn to love, regarding yourself as a child; and as you make progress in learning, the *Divine will unfold within you.* You can only learn to love by constantly meditating upon *Love as a divine principle*, and by adjusting, day by day, all your thought, and words, and acts to it. Watch yourself closely, and when you think, or say, or do anything which is not born of pure unselfish love, resolve that you will henceforth guard yourself in that direction. By so doing you will every day grow purer, tenderer, holier, and soon you will find it easy to love, and will realise the Divine within you.

—*25th March.*

There is that outburst of passion which is called "*righteous indignation*", and it appears to be righteous, but looked at from a higher conception of conduct it is seen to be *not* righteous. There is a certain stamp of nobility about indignation at wrong or injustice, and it is certainly far higher and nobler than *indifference*, but there is a loftier nobility still, by which it is seen that

indignation is never necessary, and where love and gentleness take its place, they overcome the wrong much more effectually. A person that is apparently wronged required our pity, but the one who wrongs requires still more our compassion, for he is ignorantly laying up for himself a store of suffering: *he must reap the wrong he is sowing.*

—*28th March.*

Buddha always referred to the moral law of the universe as the Good Law, and indeed it is not rightly perceived if it is thought of as anything but good, for in it there can be no gain of evil, no element of unkindness. It is no iron-hearted monster crushing the weak and destroying the ignorant, but a soothing love and brooding compassion shielding the tenderest from harm, and protecting the strongest from a too destructive use of their strength. It destroys all evil, it preserves all good It unfolds the tiniest seedling in its care, and it destroys the most colossal wrong with a breath. To perceive it, is the beatific vision; to know it, is the beatific bliss; and they who

perceive and know it are at peace ; they are glad for ever more.

6th April.

When all else fails, *Truth does not fail.* When the heart is desolate and the world affords no shelter, *Truth* provides a peaceful refuge and a quiet rest. The cares of life are many, and its path is beset with difficulties ; but Truth is greater than care, and is superior to all difficulties. Truth lightens our burdens ; it lights up our pathway with the radiance of joy. Loved ones pass away, friends fail, and possession disappear. Where then is the voice of comfort? Where is the whisper of consolation? Truth is the comforter of the comfortless, and the consoler of them that are deserted. Truth does not pass away, nor fail, nor disappear. Truth bestows the consolation of abiding peace, *Be alert, and listen, that ye may hear the call of Truth, even the voice of the Great Awakener.*

20th April.

Think of thyself as abolished. *In all thy doing think of the good of others and of the*

world, and not of pleasure or reward to thyself. Thou art no longer separate and divided from men, thou art one with all. No longer strive against others for thy self, but sympathise with all Regard no man as thine enemy, for thou art the friend of all men. Be at peace with all. Pour out compassion on all living things, and let boundless charity adorn thy words and deeds. Such is the glad way of Truth; such is the doing which is according to the Eternal. Filled with joy is the right-doer; he acts from principles which do not change and pass away He is one with the Eternal, and has passed beyond unrest. The peace of the righteous man is perfect; it is not disturbed by change and impermanence. Freed from passion, he is equal-minded, calm, and does not sorrow; he sees things as they are, and is no more confused.

—*28th April.*

The spirit of man is inseparable from the Infinite, and can be satisfied with nothing short of the Infinite, and the burden of pain will continue to weigh upon man's heart.

and the shadows of sorrow to darken his pathway, until, ceasing from wanderings in the dream-world of matter, he comes back to his home in the reality of the Eternal.

As the smallest drop of water detached from the ocean contains all the qualities of the ocean, so man, detached in consciousness from the Infinite, contains within himself its likeness; and as the drop of water must, by the law of nature, ultimately find its way back to the ocean and lose itself in its silent depths, so must man, by the unfailing law of his nature, at last return to his source, and lose himself in the heart of the Infinite.

—*13th June.*

As there are depths in the ocean which the fiercest storm cannot reach, so there are silent, holy depths in the heart of man which the storms of sin and sorrow can never disturb. To reach this silence and to live consciously in it is peace.

Discord is rife in the outward world, but unbroken harmony holds sway at the heart of the universe. The human soul reaches blindly toward the harmony of the sinless

state, and to reach this state and to live consciously in it is peace. Come away, for a while, from external things, from the pleasure of the senses, from the arguments of the intellect, from the noise and the excitements of the world, and withdraw yourself into the inmost chamber of your heart, and there, free from the sacrilegious intrusion of all selfish desires, you will find a holy calm, a blissful repose; the faultless eye of Truth will open within you, and you will see things as they really are.

—*19th June.*

The *great man is always the good man;* he is always simple. He draws from, nay, lives in, the inexhaustible fountain of divine Goodness within; he inhabits the Heavenly Places; communes with the vanished great ones; lives with the Invisible: he is inspired, and breathes the airs of Heaven.

He who would be great, let him learn to be good. He will therefore become great by not seeking greatness. Aiming at greatness, a man arrives at nothingness; aiming at nothingness he arrives at greatness. The

desire to be great is an indication of littleness, of personal vanity and obtrusiveness. The willingness to disappear from gaze, the utter absence of self-aggrandisement, is the witness of greatness, Littleness seeks and loves authority. Greatness is never authoritative, and it thereby becomes the authority to which the after ages appeal.

—*9th July.*

Truth brings joy out of sorrow, and peace out of perturbation; it points the selfish to the Way of Good, and sinners to the Path of Holiness. Its spirit is the doing of Righteousness. To the earnest and faithful it brings consolation; upon the obedient it bestows the crown of peace. I take refuge in Truth: Yea, in the Spirit of Good, in the knowledge of Good, and in the doing of Good I abide And I am reassured and comforted. It is to me as though malice were not, and hatred had vanished away. Lust is confined to the nethermost darkness, it hath no way in Truth's transcendent Light. Pride is broken up and dissolved, and vanity is melted away as a mist. I have set my face towards the Perfect Good,

and my feet in the Blameless Way; and because of this I am consoled.

21st April

Unbroken sweetness of conduct in the face of all outward antagonism is the infallible indication of a self conquered soul, the witness of wisdom, and the proof of the possession of Truth.

A sweet and happy soul is the ripened fruit of wisdom, and it sheds abroad the invisible aroma of its influence, gladdening the hearts of others, and purifying the world.

If you would have others true, be true; if you would have the world emancipated from misery and sin, emancipate yourself; if you would have your home and your surroundings happy, be happy.

And this you will naturally and spontaneously do as you realise the good in yourself.

16th September.

By *concentration* a man can scale the highest heights of genius, but he cannot scale the heavenly heights of Truth; to accomplish

this he must meditate. By concentration a man may acquire the wonderful comprehension and vast power of a Caesar; by *meditation* he may reach the divine wisdom and perfect peace of a Buddha. The perfection of concentration is *power*; the perfection of meditation is *wisdom*. By concentration men acquire skill in the doing of the things of life—in science, art, trade, etc.—but by meditation they acquire skill in *life* itself; in right living, enlightenment, wisdom, etc. Saints, sages, saviours—wise men and divine teachers—are the finished products of holy meditation.

11th October.

In the perfect chord of music the single note, though forgotten, is indispensably contained, and the drop of water becomes of supreme usefulness by losing itself in the ocean.

Sink thyself compassionately in the heart of humanity, and thou shalt reproduce the harmonies of Heaven; lose thyself in unlimited love toward all and thou shalt work enduring works and shalt become one with the eternal Ocean of Bliss.

Man evolves outward to the periphery of complexity, and then involves backward to the Central Simplicity When a man discovers that it is mathematically impossible for him to know the universe before knowing himself, he then starts upon the Way which leads to Original Simplicity He begins to unfold from within, and as he unfolds himself, he enfolds the universe

27th October.

Cease to speculate about God, and find the all-embracing Good within thee

Knowing this—that selfishness leads to misery, and unselfishness to joy, not merely for one's self alone—for if this were all how unworthy would be our endeavours!—but for the whole world, and because all with whom we live and come in contact will be the happier and the truer for unselfishness, because Humanity is one, and the joy of one is the joy of all knowing this, let us scatter flowers and not thorns in the common ways of life—yea, even in the highway of our enemies let us scatter the blossoms of unselfish love—so shall the pressure of their footprints fill the air

with the perfume of holiness and gladden the world with the aroma of joy.

30th December.

James Allen.

1. To be in the world and yet not of the world is the highest perfection.

2. He who has not learned how to be gentle, loving, and happy has learned very little.

3. Find the Divine Centre within.

4. Each man makes or mars his own life.

5. Goodness is the aim of all religions.

6. We know nothing higher than Goodness.

7. Goodness is divine.

8. Gentleness is akin to divinity.

9. Heaven and hell are in this world.

10. Give up all self-seeking; give up self and lo! The Peace of God is yours.

11. He who would be happy let him consider the happiness of others.

12. "Behold where and how Eternal rests concealed!

(The deathless love that seemed so far away).

E. 'en in the lovely heart; it stands revealed

To him who lives the sinless life today.".

13. "By Thoughts we rise; by Thoughts we fall; by Thoughts

We stand or go; all destiny is wrought by Thought

By its swift potency; and he who stands

Master of Thought, and his desires commands,

Willing and wearing thoughts of Love and Might,

Shapes his high end in Truth's unerring Light."

14. *Aspiration is the longing for heaven*-ly things.

15. The way from passion to peace is by overcoming one's self.

16. Sacrifice all hatred, sly it upon the alter of devotions—devotion to others.

17. Open the flood gates of your heart, for the inpouring of that sweet, great, beautiful love which embraceth all.

18. Seek the highest good, and you will taste the deepest, sweetest Joy.

19. Inside the gateway of unselfishness lies the Elysium of abiding joy.

20. Man can find the right way of life, and having found it, can rejoice and be glad.

21. The root of success is character.

22. Meekness is a divine quality and as such is all powerful.

23. Love is the only preserving power.

24. Self and error and synonymous.

25. A miser may be a millionaire, but he is as poor as when he was penniless.

26. The day is not lengthened for any man.

27. What you are, so is your world.

28. The soul will cry out for its lost heritage.

29. Perfect Love is Perfect Power.

IMMORTAL DESIRES.

At the beginning of the second chapter of the *Taittirya Upanisad* we come across a highly interesting passage: The Divine is Truth eternal, is absolute Intelligence, is Infinitude. He who realizes This hidden in the heart, and so in the firmament, obtains the fruition of all his desires and enjoys with the Divine Person all delicious objects he has ever wanted to enjoy in life. Again in the *Kathopanisad* we read: He is one, but He is able to administer to millions of desires cherished by millions of souls: The idea is released from all its clinging abstraction and placed on a brilliant platform of concrete life by *Srimad Bhagavata* (X. xxxiii. 19). It is in the dramatic representation of the Rasalila, the Divine Dance of the rapture of Love. The Lord was one; the dancing damsels enamoured of Him were many. The mighty Magician whose magic is truth turned Himself to as many youthful persons as the darlings were, and danced and sang and played with them so that they attained the *summum bonum* of their respective lives

The Vedas, Upanisads, Puranas and Tantras, all acknowledge and establish the truth

of immortal desires. *Immortal desires are those which are to be fulfilled in an eternal life*, but which are never to end in that fulfilment. They are incessant vibrations ecstatic, a flow of rapture that carries the fruit of its fulfilment on its rippling surface and gets it dissolved in its stream.

But that is the ceaseless celestial sentiment of love, that everlasting *yearning* in the midst of the *earning* of its unspeakably fascinating object, which is the soul of the soul! Yes, and all desires, the entire system of them, in their fundamental determination find their primordial form in the *Desire of Love*, in the desire of discovering the fascinating facsimile of the self, the duplicate of the heart, the *Epipsychidion*, of which Shelley has sung, Shelley, the greatest poet of love ever born on earth.

How to be happy?

It is the state of one's mind that knows no worry and anxiety and does not feel upset by anything and maintains that state of calmness and equilibrium even amidst troubles and difficulties and carries on the candle of life

merrily, joyfully and successfully in the state of perfect calmness, till at last the same is finally extinguished. To attain this state is true happiness or the *Kingdom of Heaven on Earth.*

The happy man's skin shines and looks glorious and possesses a sort of Holiness and serenity about it. Other worldly signs and surroundings of a happy man as described in the Mahabaratha are (1) Uninterrupted health (2) Acquirement of wealth, (3) A beloved and sweet wife, (4) An obedient son (5) Knowledge that is lucrative.

Uninterrupted health is not attained by one who possesses these (1) Excess of pride, (2) Excess of speech, (3) Excess of eating (4) Anger (5) Desire for enjoyment (6) Intestinal disorders.

These six are the sharp swords that cut of the period of life's span of one hundred years.

How to overcome Death.

1. When by treating the agitated mind by the tranquil mind the functions of the mind come to suspension, then only the very

difficulty attainable Supreme Brahman is realised.

2. The mind free from agitation is said to be imperishable. This is also worship. That is also emancipation This is the conclusion of the *scriptures*.

3. Cessation of Desire is called the tranquil state of the mind; that is also the divine contemplation; that is the state of Absoluteness; the perpetual peacefulness is also that.

4. The removal of the idea of *ego* from the mind is said to be existence in the *Noumenom*; that is also the *Supreme repose*.

5. He is called the liberated, while living, who being unattached, lives on the unconditioned Intelligent Soul—the only Reality.

6. Established in the Bliss of the Soul, possession of full pure mind and thus confirmed in the unsurprised intelligent Soul, the only reality, the *Supreme All*, one desires nothing in the world.

Kalyan Kalpataru.

1. *What is man's highest ambition?* All that we have to do is to find our way back,

where the *Lord* is waiting to receive us in His warm embrace.

2. You must patiently bear all the tribulations in life; be always faithful to your duties and happy in the hearty resignation to His Divine Will The more you suffer the less the amount of suffering reserved for us. Remember the present is nothing compared with the future. We have come here not to enjoy but to work that we may be happy afterwards. Bear in mind that you have been sent here to serve Him, *by serving the members of His family whom you have got about you.* Whatever happens, is intended for our ultimate good. We should receive them, with a good heart, whatever comes from the hands of the *Lord.*

3. We cannot acquire strength of character, without passing through trials; the severer the trials, the greater the strength.

4. Truth is *sweetness* and *light.* The *sweetness* that expresses itself as *universal love,* and *Light* that is *spiritual wisdom.* The light of *truth* and the Sweetness of disposition are the two main characteristics of culture which is taught in the Gita by the *Gitacharya.*

i. Man's aim should be to attune himself to God's will and to serve as His instrument.

ii. What God looks for is not what is given to Him, but how it is given —with what faith.

iii. True *devotion* is dedicating oneself to God's service.

iv. The secret of Karma Yoga lies in seeing Akarma in Karma.

v. A true man of culture, Gita calls him the Sthitapragna or Gunatita.

vi. The *Murali*—the Gita will always ravish the souls of men and redeem them from Ṣamsara.

Kalyan Kalpataru.

THE PRACTICE
OF THE
PRESENCE OF GOD
(*Brother Lawrence.*)

1. I think it proper to inform you after what manner I consider myself before God, whom I behold as my *King*.

I consider myself as the most wretched of men, full of sores and corruption, and who

has committed all sorts of crimes against his King; touched with a sensible regret I confess to Him all my wickedness, I ask His forgiveness, I abandon myself in His hands, that He may do what He pleases with me. This King, full of mercy and goodness, very far from chastising me, embraces me with love, makes me eat at His table, serves me with His own hands, gives me the key of His treasurers; He converses and delights Himself with me incessantly, in a thousand and a thousand ways, and treats me in all respects as His favourite. It is thus I consider myself from time to time in His holy presence.

* * * *

2. My most usual method is this simple attention, and such a general passionate regard to God; to whom I find myself often attached with greater sweetness and delight than that of an infant at the mother's breast: so that if I dare use the expression, I should choose to call this state the bosom of God, for the inexpressible sweetness which I taste and experience there. If sometimes my thoughts wander from it by necessity or infirmity, I am presently recalled by inward motions, so char-

ming and delicious that I am ashamed to mention them.

As for my set hours of prayer, they are only a continuation of the same exercise. Sometimes I consider myself there, as a stone before a carver, whereof he is to make a statue: presenting myself thus before God, I desire Him to make His perfect image in my soul, and render me entirely like Himself.

At other times, when I apply myself to prayer, I feel all my spirit and all my soul lift itself up without any care or effort of mine; and it continues as it were suspended and firmly fixed in God, as in its centre and place of rest.

* * * *

3. I say again, let us enter into ourselves. The time presses: there is no room for delay; our souls are at stake. I believe you have taken such effectual measures, that you will not be surprised. I commend you for it, it is the one thing necessary: we must, nevertheless, always work at it, because not to advance, in the spiritual life, is to go back. But those who have the gale of the Holy

Spirit go forward even in sleep. If the vessel of our soul is still tossed with minds and storms, let us awake the Lord, who reposes in it, and He will quickly calm the sea.

* * * *

4. There is not in the world a kind of life more sweet and delightful, than that of a continual conversation with God: those only can comprehend it who practise and experience it; yet I do not advise you to do it from that motive; it is not pleasure which we ought to seek in this exercise; but let us do it from a principle of love, and because God would have us.

* * * *

5. It is, however, necessary to put our whole trust in God, laying aside all other cares, and even some particular forms of devotion, though very good in themselves, yet such as one often engages in unreasonably: because those devotions are only means to attain to the end; so when by this exercise of *the presence* of God we are *with Him* who is our end, it is then useless to return to the means; but we may continue with Him our commerce of love, persevering in His holy presence: one

while by an act of praise, of adoration, or of desire; one while by an act of resignation, or thanksgiving; and in all the manner which our spirit can invent.

* * * *

6. Spend the remainder of your life only in worshipping God. He requires no great matters of us; a little remembrance of Him from time to time, a little adoration: sometimes to pray for His grace, sometimes to offer Him your sufferings, and sometimes to return Him thanks for the favours He has given you, and still gives you, in the midst of your troubles, and to console yourself with Him the oftenest you can. Lift up your heart to Him, sometimes even at your meals, and when you are in company: the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of.

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7. I do not advise you to use multiplicity of words in prayer; many words and long discourses being often the occasions of wandering: hold yourself in prayer before God, like a dumb or paralytic begger at a rich man's gate: let it be your business to keep

your mind in the presence of the Lord. If it sometimes wander, and withdraw itself from Him, do not much disquiet yourself for that; trouble and disquiet serve rather to distract the mind, than to re-collect it; the will must bring it back in tranquillity; if you persevere in this manner, God will have pity on you.

A RELIGIOUS MINDED MAN.

He dose not care to hear news, nor to understand curious things, seeing that upon which there is nothing new, nothing desirable. He always turns himself to restrain the senses, to shun vain complacency, and ostentation. He likes humbly to hide things that are worthy of admiration in him. His knowledge is supernatural and is special gift of God. This knowledge raises him from earthly things to the love of Heaven. Man has been created after God's own image and likeness.

So remember the commandments of the Lord if thou will enter into the life eternal.

(1) Believe God, (2) If thou will be perfect, sell all, (3) Deny thyself utterly.

(4) Despise this life persent, (5) Humble thyself in this world, (6) Bear the Cross, (7) He that has My commandments and keeps them, he it is that loves Me. Truly the life of a good religious person is a Cross, yet is it also a guide to Paradise.

"Except Ye be converted and become as little children, ye shall not enter into the kingdom of God. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kindom of Heaven"

—*Thomas A. Kempes.*

(From)

"ALTAR FLOWERS"

(*Sri R. K. Math Publication*)

Couplets on renunciation.

1. Day and night, evening and morning, winter and spring roll on; Time is having its sport, life is being spent away, yet the vain desire does not go. Worship the Lord, worship the Lord, worship the Lord, worship the Lord, O thou fool; when death approaches, ritualism will be of no avail.

2. (Thou hast given up all raiments and passest thy wintry days) with fire in front and the sun behind(thee)and the night by bringing thy knees close up to the chin (to make thyself warm). Thou hast nothing but the palms of thy hands to receive thy alms, and livest under trees; still (i. e. even with such renunciation) thou are not freed from the noose of desire. Worship the Lord, etc.

3 So long as one is able to earn wealth are one's relatives attached to him, but when after this he gets decrepit due to old age, no one enquires about his welfare even in his own house. Worship the Lord, etc.

4. Matted hair, shaven head, the ochre-coloured robes various are the dresses put on for the sake of the stomach; knowing all this yet a fool winks at the truth. Worship the Lord, etc.

5. If one has but studied the Gita even a little, taken at least a drop of the holy Ganges water, and worshipped the Lord but even once—what can Death do to such a person? Worship the Lord, etc.

6. The body has become worn out, hairs have turned grey, the teeth have fallen, and

the old man is walking supporting himself on a stick, yet desire leaves him not. Worship the Lord, etc.

7. The child is attached to play, youth to women, old age is burdened with anxiety; no one is engaged with the Supreme Lord, Worship the Lord, etc.

8. Birth, death, and life in the mother's womb come by turns again and again; O Lord, out of Thy grace protect me in this Samsara (relative existence) which is really hard to cross over. Worship the Lord, etc.

9. Nights, days, fortnights, months, half-years (lit. the time taken for the passage of the sun from one solstice to another), and years roll on, yet desire leaves not. Worship the Lord, etc.

10. When old age comes, can there be passions; when water dries up, can there be a lake; when wealth is lost, where are the relatives; when truth is known, where then is this world? Worship the Lord, etc.

11. The physical beauty of a woman,—know this but as a form of delusion brought on by Maya and unreal; it is but a modifica-

tion of flesh etc —thus discriminate again and again in thy mind Worship the Lord, etc.

12. Who art thou, who am I, whence have I come, who are my father and mother; thus think everything as unreal having renounced the world knowing it to be as unreal as a dream Worship the Lord, etc

13 Sing the Lord's thousand names, read the Gita, meditate ever on the form of the Lord Sri (the goddess of fortune), direct the mind to the company of holy men, and give wealth to the poor and the needy. Worship the Lord, etc

14 As long as life remains in the body so long do people in the house inquire about one's welfare, but when the body falls off and the life-breath goes out, even the wife gets frightened at that body Worship the Lord,

(so great is thy renunciation); thou hast transcended the ways of virtue and vice; (thou constantly thinkest that) there is neither 'I' nor 'thou' nor even this world; why then dost thou grieve? Worship the Lord, etc.

17. One may go on a pilgrimage to Ganga Sagar (mouth of the Ganges) or observe austerities or give wealth in charity, yet by these (alone), *Without knowledge*, liberation cannot be attained even in a hundred lives. Worship the Lord, worship the Lord, worship the Lord, O thou fool; when death approaches, ritualism will be of no avail.

(Sankaracharya)

UNIVERSAL PRAYERS

(Sir R. K. Math publications)

1. Whether the Highest Being is called Vishnu or Shiva, Brahma or Indra, Sun or Moon, Buddha or Mahavir, I always offer my salutations to Him alone Who is free from attachment and hatred, worldliness and ignorance, Who is endowed with compassion towards all creatures, and is possessed of all noble attributes. *Vairagya Shatakam.*

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tion of flesh etc.—thus discriminate again and again in thy mind. Worship the Lord, etc.

12. Who art thou, who am I, whence have I come, who are my father and mother; thus think everything as unreal having renounced the world knowing it to be as unreal as a dream. Worship the Lord, etc.

13. Sing the Lord's thousand names, read the Gita, meditate ever on the form of the Lord Sri (the goddess of fortune), direct the mind to the company of holy men, and give wealth to the poor and the needy. Worship the Lord, etc.

14. As long as life remains in the body so long do people in the house inquire about one's welfare, but when the body falls off and the life-breath goes out, even the wife gets frightened at that body. Worship the Lord, etc.

15. For enjoyment one lives with a woman and as its after-effect has disease in the body. Even though death is the one goal of all people, yet they do not give up sinful conduct. Worship the Lord, etc.

16. Thou hast made thy garment from the bits of cloths picked up from the wayside

(so great is thy renunciation); thou hast transcended the ways of virtue and vice; (thou constantly thinkest that) there is neither 'I' nor 'thou' nor even this world; why then dost thou grieve? Worship the Lord, etc.

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2. O Lord, while I identify myself with the body I am Thy servant. When I consider myself as an individual soul, I am Thy part. And when I look upon myself as the Spirit, I am one with Thee,—this is my firm conviction.

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3. May my body become pure. May I be free from impurity and sin. May I realise myself as the Light Divine. May my mind become pure. May I be free from impurity and sin. May I realise myself as the Light Divine. May my Self become pure. May I be free from impurity and sin. May I realise myself as the Light Divine.

Taittiriya Aranyaka—X 66.

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4. The *Divine Being Who dwells in the moving and the non-moving*, but is Himself immutable; Who is the Light of knowledge and the Dispeller of blinding darkness,—Him, the *Dweller in the heart of all beings*, I behold. Him, *the Supreme Self, I salute.*

Yogasikha Upanishad—VI 20.

THE END??

"This is the meaning of this Mystery,
Which to know wholly ponder in thy Heart,
Till all its ancient Secret be enlarged"

—*Salaman-Absal.*

ENOUGH—THIS GLEANING PEARLS I CLOSE,

AND SET MY SEAL—

